PRACTICAL GUIDE TO SANSKRIT TRANSLATION FOR INTERMEDIATE STUDENTS

by

AGGARWALA

THIRD (REVISED) EDITION

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~~Mohan Prakash Koul~~
(Akhun)
~~Intermediate Student.~~

Mohan

Bushan Lal Koul

Intermidiate Student

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SANSKRIT TRANSLATION

FOR

FOR INTERMEDIATE STUDENTS

by

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"A Study of Sanskrit Grammar for College Students," "A Short History of Sanskrit Literature", etc., etc.

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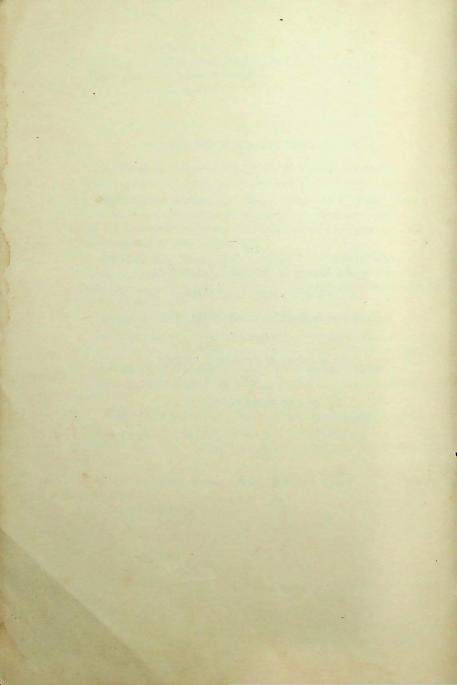
PREFACE TO THE FIRST EDITION

It has often come to the notice of the author of this book that students hesitate to take up Sanskrit on the alleged ground of its being extremely difficult. The fact is all the more regretted because the complaint comes from those whose heritage Sanskrit is. It is altogether ignored that there was a time when Sanskrit was more or less the spoken language of the cultured and that Sanskrit is not at all so difficult as it is thought to be. Sanskrit being an inflectional language may have some difficulty of grammar but then it seems to be little understood that as compared with the vast importance of Sanskrit its difficulty is comparatively insignificant. Sanskrit is the most ancient language of the Indo-European Group. It has got the oldest records in literature, now extant. Its scope is all embracing :—Poetry, Lyric, Didactic, Epics, Purānas, Drama, Fables, Law, Politics, History, Philosophy, Medicine, Astronomy, Astrology, Grammar, Etymology, Mathematics—and what not. In fact no other classical language can claim to have such wide literature of so great importance. History of ancient India is more or less a history of Sanskrit literature and no true student of ancient Indian History can afford to do without Sanskrit. The discovery of Sanskrit to the West was an epoch-making event. Scholarship in Sanskrit since then came to be regarded as a great acquisition. The foundation of Comparative Philology and Language of Science as branches of human study was laid on more sound lines. Comparative Mythology acquired more stimulus. A student of Sanskrit has a perrenial fountain to sit by and quench his thirst. Is it not a pity that while students in the west are exhibiting an ever-increasing interest in Sanskrit those residing in the very home of it should feel discouraged by its being a bit difficult ?

The fault is not entirely of the students. The instruction in the west is all on scientific lines. On the other hand, little heed is paid to Sanskrit in Indian schools. The work of instruction is entrusted to poorly paid teachers who therefore exhibit little enthusiasm. All attention is given to cram-work

and none to intelligence. A student who can decline ‘ Rāma ’ correctly fails miserably to decline ‘ deva’. He can decline ‘ muni ’ but not ‘ kapi. ’ Why ? Simply because he is not given the right sort of training. Notwithstanding four years' study in Middle and High classes the average student is unable to translate a simple sentence in Sanskrit. The teaching experience of the author substantiated this view. It was very painful to him when even students of the B. A. and B. A. Honours classes in a first-rate degree college failed to translate simple sentences like the following, “ What are we doing ? We must hasten and reach the school ” or “ Of all the sons of Daśaratha Rāma was the most beloved.” The experience in the Intermediate classes is still worse. An average student cannot translate “ I entered the garden. The flowers were very beautiful. ”

The translation exercises available in the market are so difficult that an average student cannot benefit by them. Besides such exercises are seldom arranged according to a plan suited to the convenience of the students. Some of the author's pupils were quite beginners. He had, therefore, to devise his own plan of ‘ translation exercises ’ for his pupils.

The plan is quite simple. Each exercise has one definite aim in view and the sentences have been framed accordingly. The author has had often to exert a good deal in the framing of these sentences on account of the limitations of words and forms imposed upon him. *Not a single sentence occurs in the whole book the construction of which is not explained beforehand.* Each exercise has something new in it enough for one lesson. More attention has been paid to vocabulary in the earlier part of this book. The vocabulary used in the beginning is such as is already known to an ordinary student. As the student advances the rules of grammar have been very imperceptibly introduced in as simple a language as possible. The roots of the 1st conjugation only are used in the first 19 exercises. The roots of the 6th and 10th conj. occupy other 12 exercises. The roots of the 4th conj. are thus employed at a very late stage in exercise 32. In other books it is generally found that all the four conjugations are very closely treated and thus the student often gets puzzled. Again first 12 exercises deal with the Present Tense only. Past imperfect takes

another 12. Imperative Mood is introduced in exercise 25 and Potential even at a still later stage in exercise 31 when the student is well advanced. No Ātmanepada root has been used up to exercise 35. Feminine nouns have been introduced at a fairly late stage after exercise 18. External Sandhi which is a great obstacle in the student's way of progress has been ignored altogether in the first reading. Important rules of Sandhi have, however, been given in Appendix III. When the student has learnt them he is advised to re-translate these exercises applying these rules of Sandhi where necessary. The student is, however, not required to commit any very hard and fast rules to memory. Indeclinables are very easily learnt and are, therefore, given in the earlier stage. Miscellaneous exercises have been given here and there in order to facilitate the student's grasp of what he has learnt before. The translation exercises have been interspersed with Grammatical exercises. These are particularly calculated to promote the applied knowledge of students, especially in the correction of wrong sentences given.

The aim of the author has been *to eliminate cram-work* as much as possible. Each Exercise contains copious hints which are intended to be carefully gone through before a student attempts any exercise. These hints are intended to promote thinking in the student's mind and with their help the student should be able to translate the exercise without any external help. It is hoped it would highly facilitate the teacher's task of setting the right exercise for translation. A simple glance at the table of contents will enable him to do that. Besides, if the student has translated previous exercises carefully and gone through the hints of the exercise concerned he will find little difficulty in translating a given exercise. Thus the student would become self-reliant and the teacher's burden would be lightened. Some of the important hints have had to be repeated in order to impress them more firmly on the mind of the student.

These exercises include in the applied form more than half the grammar. They include almost all nouns except some irregular *stems*, important pronouns, present, past imperfect and future tenses, imperative and potential moods, passive voice, the roots of the four regular conjugations, important

indeclinables and prepositional prefixes besides important verbal derivatives and Ātm. roots in the present tense. *It is the conviction of the author that if the student goes carefully through these exercises he will find little difficulty in translating passages set in the F.A. and B.A. Examinations.*

In order to render the book more useful some appendices have been added. The first appendix contains translation exercises set at the Punjab University Examinations. The second appendix contains declensions of nouns and verbs for the ready reference of the student. Appendix III contains unseen passages the sort of which are generally set in the University Examinations. In the foot notes the rules of Sandhi are given in as attractive and simple a manner as possible. The rules given in the bare form by themselves often appear repulsive. But in the manner given here it is hoped an interest will be aroused in the student to find out the rules of Sandhi which would therefore cling to his memory for long. Appendix IV is a glossary containing nearly two thousand important words.

The plan was devised for the author's own pupils and it worked out quite successfully with them. In a remarkably short period even the beginners picked up a good deal and began to feel interested in Sanskrit. The author had, therefore, little hesitation in getting it published for the general benefit of the student community and all those who are interested in Sanskrit literature. Messrs. Atma Ram & Sons, Publishers, Lahore, offered themselves for the publication of the same. But for their promptness the book could not have come before the students at such an early date. If it is considered useful by those for whom it is intended they alone deserve to be thanked. So far as the author is concerned he will find his efforts amply rewarded if he learns that it has in any way stimulated the study of Sanskrit or has induced some non-willing students to study Sanskrit with greater zeal. Any suggestion, as to additions, omissions, mistakes, etc., will be thankfully entertained.

July 15, 1934
Lyallpur

H. R.

PREFACE TO THE THIRD EDITION

The present edition has been thoroughly over-hauled to meet the requirements of different categories of students. Section 1 deals with elementary things which would prove useful to those students who did not take up Sanskrit in their Matriculation examination or are otherwise very weak in Sanskrit translation. Section 2 contains difficult exercises dealing with particular topics of Sanskrit Grammar, thus enabling the student to grasp the rules of applied grammar along with practice in Sanskrit Translation. Section 3 contains general exercises with hints. Some of these exercises form easy summaries of such writings of the standard authors as are generally prescribed as text-books. They are designed to give practice to the student in the art of re-translation. Section IV contains exercises set in the Intermediate examination of the Punjab University for the last twenty five-years. Hints have been added to make them more useful to the students. The total number of exercises in the first three sections has been increased from seventy-four to one hundred and five—eleven exercises being increased in section 2 and twenty exercises in Section 3. Thus every possible effort has been made to increase the utility of this book which I trust the student-community will appreciate.

H. R.

Dīpāvalī Day, 1938.

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SECTION I

SECTION II

PRACTICAL GUIDE TO
SANSKRIT TRANSLATION

SECTION I

This section is intended for those students who may not have studied Sanskrit in their Matriculation or are otherwise too weak in Sanskrit translation. The students should finish it by the end of their summer vacation in the I year class.

I. SANSKRIT ALPHABET

It is generally observed that the students commit serious mistakes in the writing of correct Sanskrit names. They experience great difficulty in transliterating names from English into Sanskrit or vice versa. The following comparative table should therefore be carefully noted by the student.

A. VOWELS

Simple—a (अ), ā (आ), i (इ), ī (ई), u (उ), ū (ऊ), ṛ (ऋ), ṝ (ॠ), ḷ (ऌ),

Dipthongs e (ए), *a*i (ऐ), o (ओ), au(औ)

Anusvāra, ṃ (ं) ; *Visarga*, ḥ (:)

B. CONSONANTS

Gutturals	k	kh	g	gh	ṅ
	क्	ख्	ग्	घ्	ङ्
Palatals	c	ch	j	jh	ñ
	च्	छ्	ज्	झ्	ञ्
Cerebrals	ṭ	ṭh	ḍ	ḍh	ṇ
	ट्	ठ्	ड्	ढ्	ण्

Dentals	t	th	d	dh	n
	त्	थ्	द्	ध्	न्
Labials	p	ph	b	bh	m
	प्	फ्	ब्	भ्	म्
Semi-vowels	y	r	l	v	
	य्	र्	ल्	व्	
Spirants	ś	ṣ	s	h	
	श्	ष्	स्	ह्	

Thus Kṛṣṇa=कृष्ण, Jñāna=ज्ञान, Ksatriya=क्षत्रिय, Vaiśya=वैश्य, Haṃsa=हंस, and Gaṅgā=गङ्गा.

II. IMPORTANT HINTS TO SANSKRIT TRANSLATION

Introductory. Every language has got certain peculiarities of it own. So has Sanskrit. The student should learn these points well before attempting to translate a given passage from English into Sanskrit.

1. Syntax. The syntactical order of words in Sanskrit closely agrees with Hindi or any other modern language of Northern India. Thus generally speaking we have the following order :—

1.	2.	3.
Subject	Object	Verb
स	गृहं	गच्छति
अहं	पुस्तकं	पठामि

The corresponding English sentences 'He home goes,' and 'I book read' would be quite wrong both grammatically and idiomatically. There is a tendency, however, in Sanskrit students to translate the sentences like 'He goes home' and 'I read book' as स गच्छति गृहम् and अहम् पठामि पुस्तकम्. Although there is nothing wrong with these sentences grammatically, they are not in accordance with the rules of syntax

observed in Sanskrit. The sentences स गृहम् गच्छति and अहं पुस्तकं पठामि should be preferred to these.

NOTE.—In order to avoid such mistakes, the student should first render an English passage into Sanskritised Hindi* and then the latter into Sanskrit. Another great advantage of resorting to this process comes out to be that the student finds great facility in the choice of *right vocabulary* as well as in the correct use of cases.

2. As it will be noticed later, *the use of participial formations is not only easier but also more idiomatic.* As the chapter on participles is generally given late in the text-books on grammar, the students are apt to think it as unimportant. At any rate, they devote less attention to this topic which is a wrong policy. In the translation of past tense a student should as a rule *prefer the past participles* to the Past Imperfect, aorist or past perfect. The following examples will show how the usage of participles is far easier than that of the tenses.

Past Active Participles.		*Past Imperfect.*
स		सो ऽकरोत्
त्वं	कृतवान् (did)	त्वं अकरोः
अहं		अहं अकरवम्
स		सो ऽक्रीणात्
त्वं	क्रीतवान् (bought)	त्वं अ क्रीणा ;
अहं		अहं अक्रीणाम्
स		सो ऽहन्
त्वं	हतवान् (killed)	त्वं अहन्
अहं		अहं अहनम्
स		स आप्नोत्
त्वं	आप्तवान् (obtained)	त्वं आप्नोः
अहं		अहं आप्नवम्

* It is not necessary to do it on copy-books, if a student can do so fluently in his mind.

These examples can be multiplied. In order to conjugate a root in the Past Imperfect we have to see which of the ten *gaṇas* it belongs to, what the *conjugational sign* is, whether it is strong or weak, Parasmaipada or Ātmnepada. Similarly in the conjugation of past perfect and aorist there are other difficulties. But there are no such complications in the formation of participles. Besides the participial forms are the same in all the three persons. The student will, therefore, do well to acquire this practice at an early stage.

NOTE.—In the usage of participial formations, a student should ordinarily *prefer the Passive construction to the Active.* Thus prefer तेनोक्तम् to स उक्तवान्, तेन पठितम् to स पठितवान्, मया हसितम् to ग्रहं हसितवान्। Here and there we might use the past active participle also but there should be a preponderance of the past passive participle.

3. Cases. It is expected the student already knows that in Sanskrit there are no prepositions like, *to*, *by*, *with*, *for*, *from*, *of*, *in*, *at*, etc. Sanskrit being an inflectional language such relation is expressed by the addition of certain terminations which become part and parcel of the word itself, (*i.e.*, the word and the termination are altogether inseparable and must go together). Thus there are in Sanskrit, besides the vocative, seven cases to represent the various relations :—

(1) *Nominative*—Subject.

(2) *Accusative*—Object ; the preposition *to*, बालम् to boy.

(3) *Instrumental*—*by*, *with* ; बालेन *by* boy ; धनेन *with* wealth.

(4) *Dative*,—*for*, बालाय *for* boy.

(5) *Ablative*,—*from* बालात् *from* boy.

(6) *Genetive*—(corresponding to English possessive), *of*, बालस्य *of* boy, boy's.

(7) *Locative*—*in*, *at*, बाले *in* boy, विद्यालये *at* school.

It is owing to this inflectional character of the language that the meaning of a sentence remains unaltered even if the order of its words be changed ; *e.g. cf.* पिता पुत्रं ग्रताडयत्, पुत्रं ग्रताडयत

पिता, पुत्रं पिता अताडयत् but in English 'Father punished son,' 'Son punished father,' 'Punished father son' all convey different and even opposite meanings.

NOTE.—The pronouns and adjectives are also declined like nouns in all the seven cases. It should, therefore, be clearly understood that *every noun, pronoun, and adjective must*[1] *have a case-ending.* A student should further note that the cases must be used according to the *meaning specified* and not at random.

4. **Gender**. Like English there are three genders in Sanskrit—masculine, feminine and neuter, but in Sanskrit gender depends neither upon the meaning of a noun nor upon its being animate or inanimate. On the other hand it solely depends upon the formation of the word. The nouns having the same meaning may have different genders, *e.g.*, दार, भार्या and कलत्र all meaning wife are masculine, feminine and neuter respectively. मोक्ष, मुक्ति and मोचन, all derived from the same root are *mas.*, *fem.* and *neuter* respectively. So that *gender in Sanskrit depends entirely upon the formation of the word.* Nouns ending in long ā, ī and ū are with few exceptions feminine. Those ending in short अ may either be masculine or neuter. Those formed with suffixes अ and त are generally *masculine* and with the suffixes ता and ति are *feminine*. Thus *it is the last syllable that determines the gender.*

NOTE.—In this connection the student should note that the declension of a noun also depends upon the final letter. *All nouns having the same final letter and the same gender would as a rule be inflected alike.*

5. **Number.** In English there are only two numbers—singular and plural, but in Sanskrit, as in Arabic, there are three numbers—singular, *dual* and plural. Thus in translating

[1] In compounds the case-ending is used only with the last member of the compound.

English sentences where plural number represents *two*, we should say 'बालौ धावतः' and not बालाः धावन्ति in Sanskrit.

6. Concord of Subject and Verb. (*a*) Subject and Verb must agree together in number and person, *e.g.*, बालः हसति (3rd Person and Sin.); युवाम् हसथः (2nd Person and Dual); वयं हसामः (1st Person and Plural).

(*b*) When two or more nouns connected by 'and' form the subject, the verb agrees with their combined number, *e.g.*, सीता च रामश्च लक्ष्मणश्च वनं गच्छन्ति.

But sometimes the verb agrees with the nearest subject, and is left to be understood with the rest; अहश्च रात्रिश्च उभे च संध्ये धर्मोऽपि जानाति नरस्य वृत्तम्—here the verb जानाति 3rd Person Singular agrees with the subject धर्मः which is nearest to it. Similarly, *cf.* Latin: 'Filia et unus e filiis captus est'—a daughter and one of the sons *was taken prisoner*. Here again the verb follows the nearest subject and is left to be understood with the other.

(*c*) When two or more singular nouns connected by 'or' form the subject, the verb is singular, *e.g*, 'शकुन्तला लीला चन्द्रकला वा आगच्छतु.' Let Śakuntalā, Līlā or Candrakalā come.

(*d*) When two or more nouns of different persons connected by 'and' form the subject, 1st. person is used in preference to second or third and second person in preference to third, *e.g.*, त्वं च वयं च गच्छामः

(*e*) When two or more nouns of different persons connected by 'or' form the subject, the verb agrees with the nearest subject in number and person, *e.g.* सा वा यूयं वा गृहं गच्छत.

(*f*) When Past Passive Participles and Past Active Participles are used as Finite Verbs, they must agree with the subject in *number* and *gender*, *e.g.* स गतवान्, सा गतवती, राक्षसः हतः, राक्षसी हता and so on.

7. Concord of Substantive and Adjective. In Sanskrit the treatment of adjective varies from English. In

English the adjective retains the same unaltered form with all genders, numbers and cases, *e.g.*, a *brave* boy, a *brave* girl, *brave* boys ; I saw a *brave* boy. But in Sanskrit the adjective is capable of inflection and so it *must have the same number, gender and case as the noun that it qualifies, e.g.*. वीरः बालः, वीराः बालाः, तत् फलम्, सुन्दराणि गृहाणि, वीरान् बालान् etc. In all these cases the adjective and the substantive agree in *number gender*, and *case*. The student should be very careful in the observance of these rules.

8. **Numerals.** The numerals are treated just like adjectives, *i.e.*, they are in the same *number*, *gender* and *case* as the noun governed by them. The numeral एक meaning 'one,' is declined in the singular only, द्वि meaning 'two' is declined in the dual only and the remaining numerals are declined in plural only. The numerals one to four are declined differently in different genders but the remaining numerals retain the same forms in all. Thus we have एकः बालः but एकं मित्रं, द्वौ बालौ but द्वे मित्रे, त्रयः बालाः but त्रीणि मित्राणि, चत्वारः बालाः but चत्वारि मित्राणि but पञ्चबालाः and पञ्च मित्राणि, षट् बालाः and षट् मित्राणि etc.

9. **External Sandhi.** External sandhi takes place between the last syllable of the preceding word and the first syllable of the following word, *i.e.*, it takes place between two separate[1] words *e.g.*, रामः + अवदत् = रामो ऽवदत्. In the old text-books external sandhi, takes place as a rule, almost as rigidly as internal sandhi but now-a-days there is a growing tendency to treat the external sandhi as optional. The student may therefore *optionally* apply the rules of external sandhi where he is cocksure that he is giving the right form but it would certainly be advisable to avoid the external sandhi where he is in doubt. *It is certainly better not to apply the rules of external sandhi than to apply them wrongly.*

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[1] Distinguished from this is the internal sandhi which takes place between two parts of the *same* word, *e.g.*, वाच् + भ्याम् = वाग्भ्याम् ; वाच् + सु = वाक्षु.

III. CLASSIFICATION OF ALPHABET.

1. The student should bear in mind the following classification of letters :—

Vowels :—

(*a*)	*Short.*	अ इ उ ऋ ऌ	Simple Vowels.
	Long.	आ ई ऊ ॠ	
	Dipthongs.	ए ऐ ओ औ	

(*b*) *Simple Vowels.*	अ (आ),	इ (ई),	उ (ऊ),	ऋ (ॠ),	ऌ
Guṇa Vowels.	अ	ए	ओ	अर्	अल्
Vṛddhi Vowels.	आ	ऐ	औ	आर्	

NOTE 1.—The Vṛddhi form of ऌ (which would be आल्) does not occur in Sanskrit.

NOTE 2.—The Guṇa form results from the strengthening of the simple vowels by a preceding अ. अ itself is left unchanged. Thus अ+इ (ई) =ए, अ+उ (ऊ) =ओ, अ+ऋ (ॠ) =अर् ; अ+ऌ =अल् .

NOTE 3.—The Vṛddhi form results from the further strengthening of the Guṇa form by means of another अ. Thus अ+अ=आ, अ+ए=ऐ, अ+ओ=औ, अ+अर् =आर् .

2. Place of Articulation and Classification of Letters. The letters can be classified into the following according to their place of articulation :—

Gutturals. When the throat plays the prominent part as an organ of speech.

Palatals. When the tongue approaches the soft palate.

Cerebrals. When the tongue approaches the roof of the mouth. They are also known as *linguals*.

Dentals. When the tongue comes into contact with the teeth.

Labials. When the lips come into contact with each other.

It will be noticed that the Sanskrit alphabet is very scientifically arranged.

The table on Page 10 illustrates the complete classification of the alphabet. The student should grasp it thoroughly before proceeding further. It will render his further task much easier.

3. **Classification.** Columns 1, 2, 7 are *hard* letters (surd, voiceless, अघोष). All the remaining letters, including the vowels, are *soft* (sonant, voiced, घोष).

Columns 1-5 are known as *mutes.*

Columns 2 and 4 only are *aspirates.*

Column 5 is nasals—the five nasals corresponding to five places of articulation.

Column 6—all the letters except ह are semi-vowels. They are convertible with the corresponding vowels इ, उ, ऋ and ऌ. ह has been placed here because it is a guttural.

Column 7 is *hard spirants.* Visarga represents *r* or *s* and is regularly used at the end of a word in pausa.

This classification will prove highly useful to the student, especially in grasping the rules of Sandhi. For instance, the student can well remember that as a rule *hard and soft mutes cannot come together. The latter will affect the previous mute. Both consonants must be soft or both of them must be hard.*

IV. EXERCISES

Exercise 1.

Present Tense 3rd person, 1st Conjugation and Short अ *Masculine Nominative.*

Kṛṣṇa protects. The devotee bows. Droṇa speaks. Arjuna reads. (Two) trees fall. The deer walk. The elephants eat. The king protects. Bhīṣma laughs. Two elephants walk. The lion roars. (Two) crows eat. Cuckoos speak. The trees fall. The pupils study. The boys play. Two cuckoos eat. The boys laugh. The tiger eats. Rāma goes. The elephant eats. The horses run. The servant cooks. (Two) deer run.

CLASSIFICATION OF SANSKRIT ALPHABET

	Hard (tenues)	Hard aspirates.	Soft (Medials)	Soft aspirates.	(Soft) Nasals.	(Soft) semi-vowels.	Hard spirants.	Soft Vowels. Simple. Short.	Soft Vowels. Simple. Long.	Soft Vowels. Dip-thongs.
Gutturals ...	क्,	ख्,	ग्,	घ्,	ङ्,	ह्, (boxed)	:	अ	आ	ए ऐ [both gutturals and linguals]
Palatals ...	च्,	छ्,	ज्,	झ्,	ञ्,	य्,	श्,	इ		
Cerebrals ...	ट्,	ठ्,	ड्,	ढ्,	ण्,	र्,	ष्,	ऋ	ॠ	
Dentals ...	त्	थ्,	द्,	ध्,	न्	ल्, } Dento-labials	स्,	ऌ	..	
Labials ...	प्,	फ्,	ब्,	भ्,	म्	व्, } Dento-labials	:	उ	ऊ	ओ औ [both gut. and lab.]

Hints. (1) In this exercise use such words for nouns as end in short 'a' (अ),* *e.g.*, हरिण and मृग for deer ; सिंह for lion, etc. The nominative case of *all such masculine words* is formed in the following manner ;—

	Singular	*Dual*	*Plural*
बाल	बालः	बालौ	बालाः
सिंह	सिंहः	सिंहौ	सिंहाः
काक	काकः	काकौ	काकाः etc.

(2) (*i*) The present tense 3rd person is formed by the addition of the following terminations to the roots :—

Singular.	*Dual.*	*Plural.*
ति	तः	अन्ति

(*ii*) In this exercise roots of the 1st conjugation only are used. Before terminations beginning with consonants (*i. e.*, before ति and तः) 'अ' is added to the roots of the 1st conjugation, *e.g.*, हस्+अ+ति =हसति ; हस्+अ+तः =हसतः, हस्+अन्ति= हसन्ति ।

(3) The student should carefully note that the subject and the verb must agree in number, *e.g.*, it will be entirely wrong to say बालौ हसन्ति ; it should be बालौ हसतः ।

(4) The student is further advised to make use of the following vocabulary ;—

Verbs		*Nouns*	
पठ्	to read.	हरिण	deer.
हस्	to laugh.	मृग	deer.
चल्	to walk.	बाल	boy.
वस्	to dwell.	शिष्य	pupil.
पत्	to fall.	व्याघ्र	lion.
वद्	to speak.	सिंह	tiger.

* The student should carefully note that राम, कृष्ण, बाल and गज etc. end in short अ and not म्, ण्, ल् and ज्. When the line is drawn underneath the final consonant it ends in that consonant, *e.g.*, राजन् ends in न्, सुहृद् in द् and so on. Otherwise all such words are to be treated as ending in अ and are to be declined like बाल ।

नम्	to bow.	गज	elephant.
खाद्	to eat.	अश्व	horse.
रक्ष्	to protect.	नृप	king.
वह्	to carry.	दास	servant.
व्रज्	to go.	सेवक	servant.
नद्	to roar.	भक्त	devotee.
धाव्	to run.	वृक्ष	tree.
पच्	to cook.	काक	crow.
क्रीड्	to play.	कोकिल	cuckoo.

The student will note that all these verbs end in consonants, and all the nouns in 'अ'.

Exercise 2.

Short अ *Mas. Accusative*

The devotee bows to Kṛṣṇa. The king protects the people. The pupils read the lesson. Two students abandon the hermitage. The cloud rains. The devotees remember the Lord. The thief steals the book. The deer run to the village. Rāma and Lakṣmaṇa remember Daśaratha. Janaka speaks to Rāma. The thief speaks to the king. The king protects the village. Yudhiṣṭhira bows to Droṇa. Rāma bows to Vasiṣṭha. The people run to the king. Bhīṣma speaks dharma. Two pupils bow to the preceptor. The devotee studies the book. The student bows to the preceptor. The preceptor protects the pupils. (Two) boys bow to the teacher. The elephant carries the burden.

Hints. (1) Make Nominatives and Verbs as in Ex. 1.

(2) The Accusative case (*i.e.*, object) is formed as follows :

	Singular	*Dual*	*Plural*
बाल	बालम्	बालौ	बालान्
सिंह	सिंहम्	सिंहौ	सिंहान्
काक	काकम्	काकौ	काकान् etc.

(3) Vocabulary:—

गम् (गच्छ्)[1]	to go.	मनुष्य, नर, जन	man.
स्मृ (स्मर्)[2]	to remember.	छात्र	student.
हृ (हर्)[2]	to steal.	आश्रम	hermitage.
वर्ष्	to rain.	जलद, मेघ	cloud.
अट्	to roam about	चौर	thief.
त्यज्	to abandon.	ग्रन्थ	book.
जल्प्	to speak.	ग्राम	village.
		रामलक्ष्मणौ	Rāma and Lakṣmaṇa.
		धर्म	Dharma.
		आचार्य	preceptor.
		अध्यापक	teacher.
		भार	burden.

Exercise 3.

Short इ Mas. Nom. and Accusative

The *sun* shines. The *fire* burns. The *sage* practises penance. The people go to the *sage*. Ravīndra Nātha Ṭhākura is a *sage*. Devarāja is a *poet*. The *poets* read the ślokas. The pupil bows to the *sage*. One *hand* holds the *sword*, the other the staff. The *monkeys* climb the tree. The owl does not see the *sun*. Two *sages* go to the forest. *Hari* sees the *sage*. The thief steals the *jewel*. The *poets* praise the king. Vālmīki is the first *poet*. The *king* honours the *guests*. The *great sages* go to the forests. The people bow to the *sages*. The *sage* goes to the hermitage. The pupils run to the *sage*. The *guests* go to the village. A good man honours the *guest*.

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1. The root is गम् but in the present stem it is treated as गच्छ्.

2. The forms within brackets should be used. The final vowel or the medial short vowel when it is followed by a single consonant takes the corresponding guṇa form.

Hints. (1) This exercise contains masculine words ending in short इ. Their declension is as follows :—

	Singular	*Dual*	*Plural*
Nomi.	मुनिः	मुनी	मुनयः
Accu.	मुनिम्	मुनी	मुनीन्
Nomi.	कविः	कवी	कवयः
Accu.	कविम्	कवी	कवीन् etc.

All such words are to be declined similarly.

(2) Vocabulary, (*i*) *Verbs.*—तप् to shine, to burn, to practise penance ; दह् to burn : धृ (धर्) to hold, to bear ; आरुह् (आरोह्)[1] to climb, to ride ; दृश् (पश्य्)[2] to see ; प्रशंस् to praise ; अर्च् to honour ; अस्ति is (3rd person singular).

(*ii*) *Nouns.* रवि sun ; अग्नि fire ; ऋषि sage ; मुनि saint, holy man, ascetic; कवि poet ; महर्षि great sage ; पाणि hand ; असि sword ; नरपति, महीपति king ; कपि monkey ; मणि jewel ; वाल्मीकि the author of Rāmāyaṇa ; अतिथि guest ; सज्जन good man ; दण्ड staff, rod, punishment, fine ; उलूक owl ; एक one ; द्वितीय second ; the other ; प्रथम first ; आदि foremost.

Indeclinable. न[3] not.

NOTE.—Use nouns ending in short इ for the words italicised.

Exercise 4.

Short उ *Mas. Nom. and Accusative.*

The devotees honour *Viṣṇu*. *Viṣṇu* protects the world. Good men bow to a *saint*. One hand holds *an axe*, the other a sword. Many people see the new *moon*. The *children* play together. The *trees* fall. *Manu* ordains dharma. *Masters* protect the servants. Servants praise the *masters*. Abhimanyu

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1. आरुह् = आ + √रुह्.

2. दृश् changes to पश्य् in the Present stem.

3. न is indeclinable. It is so called because it cannot be declined. It remains in the same form always. We shall come across many such words in the subsequent exercises.

is a hero. The *enemies* too praise *Abhimanyu*. The *relatives* desire dharma. Good men honour the *preceptors* as well as the *relatives*. Parśurāma holds the *axe*. The *saints* go to a village. *Rāhu* devours the *moon*. The *children* climb the *trees*. The king honours the *saint*. The *saints* bow to the king. *Abhimanyu* sees the new *moon*. The *enemies* praise a hero. The *child* studies the lesson. The wind carries *dust*. The *beasts* go to the *ocean*.

Hints. (1) This exercise contains *masculine* words ending in short उ. Their declension is exactly similar to masculine words ending in short इ. Thus इ is replaced by उ, ई by ऊ, and य by व. For instance compare the following :—

		Singular	*Dual*	*Plural*
साधु—	Nomi.	साधुः	साधू	साधवः
	Accu.	साधुम्	साधू	साधून्
शिशु—	Nomi.	शिशुः	शिशू	शिशवः
	Accu.	शिशुम्	शिशू	शिशून् etc.

(2) Vocabulary.— भानु sun ; साधु saint ; विधु moon ; शिशु child ; परशु axe ; तरु tree ; गुरु preceptor ; रिपु enemy ; शत्रु enemy ; बन्धु relative ; वायु wind ; प्रभु master ; बिन्दु drop ; पांसु dust ; जन्तु living being ; बाहु arm ; वेणु bamboo : पशु beast ; सिन्धु ocean.

विष्णु, रघु, कुरु, पाण्डु, मनु, अभिमन्यु, राहु, proper names : लोक world ; भृत्य servant ; नव new ; वीर hero ; पाठ lesson.

Verbs. ग्रस् to devour, वाञ्छ् to desire ; स्मृ (स्मर्) to ordain.

Indeclinables. परस्परं together ; अपि also ; च and, as well as.

NOTE.—Use nouns ending in short उ for the words italicised.

Exercise 5.

Pronoun तद् *Mas. Nom. and Accu.*

Man bows to God. Rāma eats food. Kṛṣṇa rides the horse. The tiger eats meat. The rich man gives wealth. The

citizens honour the rich man. The servant carries the burden. The pupils see the sun. They read (their) lessons. They go to the college. There they bow to the professor. The professor reads the book. Two ascetics go to the hermitage. The beggars go to the village. The people see the beggars. The students play. The visitors see them. Two students hold axes. Lakṣmaṇa does not see them. One hand holds a lamp, the other a pitcher. The sword falls. The professor praises him. The visitors praise the professor. The fool abandons the wise. The wise abandon the fool. The Vedas praise the sun. The king speaks to the warrior. God protects men. The students see the tortoises. Monkeys ascend trees. Wise men lead people.

Hints. (1) The third person masculine pronoun तद् is declined in the following manner.

	Singular	*Dual*	*Plural*
Nomi.	सः[1] (he)	तौ (they two)	ते (they all)
Accu.	तम् (him)	तौ (them both)	तान् (them all)

(2) No new forms have been introduced in this exercise. The student should be able to translate it with the help of the following vocabulary :—

ईश्वर God ; आहार food ; मांसाहार meat ; धनिक rich man ; अर्थ wealth ; महाविद्यालय College ; अध्यापक professor : याचक, भिक्षु beggar ; दर्शक visitor ; मूर्ख fool ; बुध wise ; योध warrior ; कूर्म tortoise ; खड्ग sword ; दीप, दीपक lamp ; घट pitcher.

Grammatical Exercise I.

(*a*) Correct the following :—

युधिष्ठिर खादन्ति। वृक्षौ पतन्ति। रामाः दशरथम् वदन्ति। गजौ चलति। तौ हसन्ति। सिंहाः गच्छतः। कृष्णाः रक्षन्ति। भक्ताः विष्णुम् अर्चति। शिश्वः क्रीडन्ति। बाला पाठान पठन्ति। मुन्यः आश्रमम गच्छतः। दर्शकौ तान पश्यति। जनाः भिक्षुकान् पश्यति। अभिमन्यू वीर असति।

1. The Visarga of सः is as a rule elided except when it is followed by अ. Thus it should be simply written as स,

(*b*) Give case and number of the following :—

मुनीन्, रविम्, महर्षी, मुनयः, अलयः, कलिम्. असिः, पाणिः, नृपाः, मूर्खौ, बालान्, धर्मम्, मनुष्याः, नरान्, रामम्, कपी।

(*c*) Write out the words given above in Nom. and Accu. in all numbers.

Exercise 6

Miscellaneous

The horses run to the village. The warriors carry swords. The devotee bows to the sun. The thieves steal wealth. The kings possess jewels. They go to the ocean. The charioteer sees two warriors. The guests praise the host. The host praises the guest. The beggar sees the children. The children do not see the beggar. The tiger eats the boar. The warrior conquers the enemies. The king praises him. The wise man abandons strife. The fool does not abandon strife. The saints go to the mountains. The fool does not abandon strife. The saints go to the mountains. The saints honour them. The disease attacks the old. Indra conquers the enemies. Men desire union. (Two) arms throb. Indra honours Viṣṇu. The gods bow to Viṣṇu. One arm throbs, the other does not throb. The child bows to the father. The father praises the child. The younger brother bows to the elder brother. The elder praises him.

Hints. No new grammatical form is introduced in this exercise. The student will find the following vocabulary helpful :—

इषु arrow ; नृपति, भूपति king : किरि boar ; राशि heap ; व्रीहि rice ; विधि fate ; उदधि ocean : निमन्त्रक host ; अग्रज elder brother ; अनुज younger brother ; पयोधि, वारिधि ocean; कलि strife, quarrel ; सारथि charioteer ; गिरि mountain ; सन्धि union ; ध्वनि sound ; व्याधि disease ; जनक father.

Verbs. जि (जय्) to conquer : स्फुर् to throb; धृ (धर्) to hold, to possess ; आक्राम् to attack.

Exercise 7.

Short अ Neuter, Nom. Accu.

Rāma goes to garden. The garden is very beautiful. There Rāma sees fruits and flowers. The flowers are very beautiful. Rāma drinks water. The friend eats food. The deer eat grass. The tiger eats flesh. The saint drinks milk. The sage speaks the truth. The students read books. The king goes to his mansion, the sage to his hermitage. The leaves fall. The citizens go to the city. The mouth eats and the eyes see. Knowledge is pleasure and ignorance is misery. The farmer sows the seeds. The teachers study the books. The deer run to the forest. The children go to the garden. There the children eat fruits. The trees yield fruits.

Hints. (1) This exercise contains many such words ending in short अ as belong to the *neuter* gender. Their declension is a little varied from the masculine in nominative and accusative, *e.g.*, compare the following :—

	Sing.	*Dual*	*Plural*
Nominative.	फलम्	फले	फलानि
Accusative.	,,	,,	,,
Nom. Accu.	सुखम्	सुखे	सुखानि

(2) The student should carefully note that the nominative and the accusative of neuter gender are *always the same.*

(3) Vocabulary. *Neuter Gender.* उद्यान garden ; फल fruit ; पुष्प flower ; जल water ; दुग्ध milk ; मांस flesh ; अन्न food ; भोजन food ; सत्य truth ; ज्ञान knowledge ; अज्ञान ignorance ; सुख pleasure ; दुःख misery ; वन forest ; नगर city ; बीज seed ; पुस्तक book ; नयन eye ; नेत्र eye ; मुख mouth ; भवन mansion ; तृण grass ; धन wealth ; पत्र a leaf, a letter ; पाप sin ; मित्र friend.

Verbs. जीव् to live ; तृ (तर्) to swim ; जप् to mutter prayers ; जि (जय्) to conquer ; नी (नय्) to lead ; पा (पिब्) to drink ; कूज् to coo ; दा (यच्छ्) to give ; फल् to give fruit ; वप् to sow.

Indeclinables. तत्र there ; अत्र here ; यत्र where (relative) कुत्र where (interrogative) ; अतीव very.

Some more words. नागरिक (*m*) citizen ; कृषक (*m*) farmer ; निज one's own ; मनोहर beautiful.

NOTE.—It should be clearly noted that the adjectives have no gender of their own. They must be declined in the same gender as the noun which they qualify. Thus मनोहरम् उद्यानम् (Neuter) ; मनोहरः बालः (Masculine) ; नवः चन्द्रः (Masculine) ; नवम् मित्रम् (Neuter).

Similarly, the adjectives must have the *same number* and the *same case* as the noun which they qualify. While in English we say, a *clever* boy, two *clever* boys, many *clever* boys ; in Sanskrit we must say : चतुरः बालः, चतुरौ बालौ, चतुराः बालाः, चतुरम् बालम्, चतुरौ बालौ, चतुरान् बालान्. Thus it should become absolutely clear as to how the adjective is declined in the *same gender*, the *same number* and the *same case* as the noun qualified by it. The students do very often commit these mistakes but these should be *strictly* avoided. The next exercise will deal with the practical application of this rule.

Exercise 8.

The Adjective and the Substantive.

(Two) clever boys go to the college. The college is very beautiful. Dhṛtarāṣṭra is blind. The Kauravas bow to the blind Dhṛtarāṣṭra. Bhīṣma is grand-father. The Pāṇḍavas honour the grand-father, Bhīṣma. The cuckoo is sweet. The crow is black. The child sees the black crow. The saints are calm. The sage is tranquil. The ascetic praises the firm pupils. The firm pupils bow to the calm preceptor. The children are dear. The king sees the wicked men. Two wicked thieves steal the jewel. The students are very clever. The professor drinks pure water. The water is cold. The clothes are yellow. Yellow colour is very dear (to me). He

does not like black colour. He honours his dear friends. The clever friends honour him. The child bows to his dear father. The father speaks to his dear sons. God is all-pervading. The devotee bows to the all-pervading God. The garden is charming. The visitors go to the charming garden. The sky is blue.

Hints. (1) As the qualifying adjective, so also the complement must have the same case, the same number and the same gender *necessarily.*

(2) Vocabulary. *Adjectives.* चतुर clever ; मधुर sweet ; मनोहर, रम्य, charming ; कृष्ण black ; नील blue ; शान्त calm, tranquil ; दृढ firm ; प्रिय dear ; दुष्ट wicked ; पवित्र sacred ; शीतल cold ; पीत yellow ; अन्ध blind ; सर्वव्यापक all-pervading ; पक्व ripe ; शुद्ध pure.

Substantives. पितामह (*m*) grand-father ; वस्त्र (*n*) cloth ; वर्ण (*n*) colour ; आकाश (*m*) sky.

Grammatical Exercise II.

(*a*) Correct the following :—

सेवकाः प्रभूम् अनुचरति। कप्यः तरून् आरोहति। रिप्वः प्रहरन्ति। भानुम् पश्यति जनः। बन्धवः प्रियः भवति। साधौ नृपम् नमन्ति। अयौं वीरम प्रशंसतः। जलः वहति। उद्यानः मनोहरम्। फलाः मधुरः सन्ति। सः पत्रान् हरति। द्वौ नेत्रौ पश्यन्ति।

(*b*) Conjugate the following in present tense 3rd person :—

खाद्, तप्, अर्च्, जि, स्मृ, भू, वस्, गम्, शंस्.

Exercise 9.

Pronoun 2nd Person. Nom. and Accu. and Present Tense 2nd Person.

* Thou goest home. Thou eatest ripe fruit. Thou seest the moon. You (two) bow to the preceptor. You honour the

* The forms (thou) and (thee) are not current in modern English, but they have been used here in order to facilitate the student's understanding as to whether singular is meant or dual or plural.

guests. You cook food. Thou speakest the truth. You (two) speak sweet. You tell a lie. You read the lesson. They go to the garden. You also go there. You desire wealth. They (two) are saints. You (two) are ascetics. People praise you. The servants honour thee. Daśaratha says to you (two). He leads you to the house. Kṛṣṇa protects thee. The servants desire thee. You desire the king. You go to the garden. You bow to the teacher. Rāma and Lakṣmaṇa say to thee. You see the peacock. The peacock sees you. You drink milk. The relatives remember thee.

Hints. (1) The second person pronoun 'thou' has been introduced in the exercise. It is declined as follows :—

	Singular	*Dual*	*Plural*
Nomi.	त्वम् (thou)	युवाम् (you two)	यूयम् (you all)
Accu.	त्वाम् (thee)	युवाम् (to you two)	युष्मान् (to you all)

(2) The verb must *necessarily* agree with the subject in *number* and *person*.

(3) The terminations of the 2nd person are :—

Singular	*Dual*	*Plural*
सि	थः	थ

(4) When added to the roots we get the forms like the following :—

हस् हससि हसथः हसथ and so on.

Exercise 10.

Present Tense 1st Person.

I go home. I eat ripe fruit. I see the moon. We (two) bow to the preceptor. We honour the guests. We cook food. I speak the truth. We (two) speak sweet. We speak untruth. We remember our lessons. They go to the garden. We also go there. We desire wealth. We (two) are ascetics. The people praise us. The servants honour me. Daśaratha says to us two. He leads us (two) to the house. Kṛṣṇa protects me.

The servants desire me. We desire the king. We go to the garden. We bow to the teacher. Rāma and Lakṣmaṇa say to me. We see the peacock. The peacock sees us. We drink milk. The relatives remember me.

Hints. (1) The first person 'I' has been introduced in this exercise. It is declined as follows :—

	Singular	*Dual.*	*Plural*
Nom.	अहम् (1)	आवाम् (we two)	वयम् (we all)
Accu.	माम् (me)	आवाम् (us two)	अस्मान् (us all)

(2) As pointed out before, the verb must agree with the subject in number and person *necessarily*.

(3) The terminations of the Ist person are :—

Singular	*Dual*	*Plural*
मि	वः	मः

Before म and व the short 'अ' is lengthened.

(4) When added to the roots we get the forms like the following :—

हस+अ (lengthened)+मि=हसामि Singular.
हस+अ (lengthened)+वः=हसावः Dual.
हस्+अ (lengthened)+मः=हसामः Plural.
All other roots are to be treated similarly.

Exercise 11.

Indeclinables.

I say to you. You* go to the college. I also go to the college. We see the professor. The professor sees you there, but he does not see me here. You are a clever student now. I read my books again. You go to the garden always. You see the sun everywhere. We see the fire. When you cook the food I eat. When I cook the food you eat. When do I go to the garden? When do you read your lesson? When do

* You may be taken as either singular or plural but the verb must agree with it in number,

you lead the teacher to the hermitage? Where do I go? I go there where you also go. I eat food there. You eat ripe fruit there. You desire wealth. I do not desire wealth. I desire health. The saints say to me. I go to the saints every day. The pupils go to the forest to-day. We go to the college now. I say to you alone. The teacher praises me only. We alone read the book. We honour the teacher. We honour the guests as well.

Hints. (1) This is a combination of Exercise 9 and Exercise 10. The student should grasp it fully before proceeding further.

(2) Some indeclinables* have been introduced in this exercise. They always retain the same form and are easy to learn at this stage. The following is a short list of them :—

अत्र here ; तत्र there ; यत्र where (relative) ; कुत्र , क्व where ? ; तदा then ; यदा when (relative) ; कदा when ? ; अधुना now ; अपि also ; अद्य to-day ; एव only, alone ; कथम् how, in what manner ; तथा in that manner ; यथा in which manner (relative) ; किंतु again ; पुनर् but ; वृथा in vain ; सदा always ; सर्वत्र everywhere ; इत्थम् in this manner ; एवम् thus ; च and ; वा or ; प्रतिदिनं every day ; प्रत्यहं every day.

Exercise 12.

Miscellaneous—Some New Roots.

You do not know reality. I go to the hermitage every day. Devarāja does not read now. He repents afterwards. The Vaiśya amasses riches. The thief takes the riches away. The Brāhmaṇa sacrifices to Indra. The Śūdras relish rice. The father calls the son. The son laughs. The serpents creep. The farmer ploughs the field. The tiger drags the boar. The Brāhmaṇa digs the well. We recite ślokas. We (two) sink. The flowers fade. You (two) sow the seeds. The sage Viśvāmitra curses. Arjuna blows a conch-shell. The moon shines. The bee bites. Kṛṣṇa knows the reality. You repent

* See note 3 to Ex. 3.

in vain. The teacher calls you. He recites verses. I also recite verses. I chew the food. You drag him. He attracts you.

Hints. No new grammatical forms have been introduced in this exercise. Some new verbs of the first conjugation have been used. They are the following :—

Verbs. बुध् (बोध्) to know ; स्था (तिष्ठ्) to stay, to stand ; शुच् (शोच्) to lament, to repent ; चर्व् to chew, to relish ; आ-ह्वे (ह्वय्) to call ; कृष् (कर्ष्) to plough, to drag, to attract ; खन् to dig ; गै (गाय्) to sing ; (म्लै) (म्लाय्) to fade ; मज्ज् to sink ; सृप् (सर्प्) to creep ; गद् to say ; ध्मा (धम्) to blow ; राज् to shine ; शप् to curse; दंश् (दश्) to bite ; मन्थ (मथ्) to churn; घ्रा (जिघ्र्) to smell ; ज्वल् to burn, blaze, shine, kindle.

Other words :—भारहारः coolie ; किम् what.

Grammatical Exercise III.

(*a*) Correct the following :—

तवम् तत्त्वम् न बोधति । अहम भोजनम् खादति । यूयम् कुत्र गच्छसि । वयम् आश्रमम गच्छमः । युवाम् विद्यालयम गच्छथ । अहम् तवाम् वदमि । युवाम धनम् किम् न वाञ्छसि । व्यम् बनम गच्छावः । अहम पुस्तकम् पठमि । उद्यानः कुत्र असति । व्यम् उद्यानम् गच्छमः । बालः चतुरम् अस्ति । पुस्तकम् सुन्दर अस्ति । फलाः मधुराः भवन्ति । नेत्रौ पश्यन्ति .

(*b*) Conjugate the following in all persons in the present tense :— गम् , बुध् , कृष् , राज् , मज्ज् , दंश् , स्था , ध्मा ।

Exercise 13.

Past Imperfect, 3rd Person.

They did not know the reality. He went home. Devarāja did not study. Afterwards he repented. The Vaiśya amassed wealth. The thief stole the riches. The Brāhmaṇa sacrificed to Indra. The Śūdras tasted rice. Father called the son. The serpents crept. The coolie carried burden. The farmer ploughed the field. The tiger dragged the bear. The Brāhmaṇa dug the well. They recited the ślokas. They (two) sank. They

smelt the flowers. The flowers faded. They (two) sowed the seeds. The sage Viśvāmitra cursed. Arjuna blew the conch-shell. The moon shone. The bees bit the children. The enemies stood. Kṛṣṇa knew the reality. He did not lament. The teacher called you. He recited the ślokas. Rāma read the book. They saw the sun. Kṛṣṇa attracted the people.

Hints. (1) The forms of Past Imperfect 3rd person have been introduced in this exercise.

(2) The terminations of the Past Imperfect are the following :

	Singular	*Dual*	*Plural*
3rd person.	त्	ताम्	अन्

(3) In the Past Imperfect, 'अ' is *necessarily* prefixed to the root. This should be well-borne in mind for otherwise the construction will be wrong.

(4) Thus the roots will be declined in the following manner

अ + हस् + अ + त् = अहसत् 3rd Singular.
अ + हस् + अ + ताम् = अहसताम् 3rd Dual.
अ + हस् + अन्* = अहसन् 3rd Plural.

The other roots are to be treated exactly alike

(5) The vocabulary of the last lesson will suffice

Exercise 14.

Past Imperfect, 1st and 2nd Persons.

Where did you go ? I went to the garden. What did you (two) eat ? We (two) ate ripe fruits. What did you cook ? We cooked rice. How did you praise the king ? We recited ślokas. You desired wealth. We desired fruits. You spoke sweet. We spoke the truth. You (two) protected me. I praised you (two). You remembered your relative. You carried the burden. We blew the conch-shells. I conquered the enemies. You attracted me. We called you. We (two) tasted rice. We sank. You protected us. You called me. Where

* No अ is added before the termination because it begins with अ (a vowel).

did I go? What did you read? I told the truth. You told a lie. You bowed to the teacher. The teacher praised you. I remembered the relative. You cursed me. I saw the moon. I amassed wealth. You dug a well. I drank water.

Hints. (1) The forms of Past Imperfect 2nd and 1st persons have been introduced in this exercise.

(2) The terminations are the following :—

	Singular	*Dual*	*Plural*
2nd person	:	तम्	त
1st person	अम्	व	म

(3) As pointed out before, 'अ' is necessarily prefixed to the root.

(4) Thus the roots will be declined in the following manner:

	Singular	*Dual*	*Plural*
2nd person	अहसः	अहसतम्	अहसत
1st person	अहसम्	अहसाव*	अहसाम* etc.

Exercise 15.

Other cases of अ*-ending Nouns.*

The thief carries the dog by the shoulder. The lame man does not walk with feet. The blind do not see with eyes. I give wealth to† the Brāhmaṇa. The people remember God for welfare. I go to the garden for fruits. The fruit fell from the tree. The leaves fall from trees. The sons of Daśaratha are clever. The fight of the heroes took place in the battle-field. The affection of Rāma and Lakṣmaṇa is unparalleled. The king is the protector of men. The water of the ocean is saltish. I live by the favour of God. (There) are flowers in the garden. In spring the trees yield fruits. The friend of Rāma goes to the garden by chariot. (There) is no wrath in the heart of Yudhiṣṭhira. The leaves of (two) trees fell down. There are peacocks on the trees. The kings dwell in palaces. The

* 'अ' is lengthened before व and म.

† Use dative here. The roots meaning 'to give' govern the person to whom the thing is given in the dative.

people wander from village to village for food. The food is for eating, the wealth for giving.

Hints. (1) In this exercise we find the prepositions *by*, *with*, *for*, *from*, *of*, *in*, *at*, etc. In Sanskrit there are no separate words for these prepositions. On the other hand this relation is expressed by the addition of certain terminations to the word itself. Including the vocative, there are eight cases. Each of these cases expresses a definite meaning. We have treated the first two, *viz.*, the Nominative and the Accusative already. The Nominative stands for the subject and the Accusative for the object. The remaining six cases denote the following meanings :—

3. Instrumental—*by*, *with*, *by means of*,
4. Dative—*for*, *for the sake of*,
5. Ablative—*from*,
6. Genetive—*of*,
7. Locative—*in*, *at*,
8. Vocative—*O !*

The student should carefully note these shades of meanings. Thus when the relation of 'from' is to be indicated he must use the Ablative case and no other ; when the relation of 'for' is to be indicated he must use the 'Dative' and no other. Once the student has borne this in mind he will find little difficulty in translation.

(2) There is no feminine word ending in short 'अ'. The declension of masculine and neuter अ-ending words in Nom. and Accusative has been dealt with already. *In all the remaining five cases the declension of Masculine and Neuter words is exactly alike.* The Vocative is like the Nominative except in the singular.

(3) One illustration is given below. All the other अ-ending

words are to be declined in the same manner :—

	Singular	Dual	Plural
Instrumental. (by)	बालेन	बालाभ्याम्	बालैः
Dative. (for)	बालाय	,,	बालेभ्यः
Ablative. (from)	बालात्	,,	,,
Genetive. (of)	बालस्य	बालयोः	बालानाम्
Locative. (in)	बाले	,,	बालेषु
Vocative. (O !)	बाल	बालौ	बालाः

(4) Vocabulary :

स्कन्धः* shoulder ; खञ्जः lame man ; पादः foot ; कल्याणम् welfare ; रणक्षेत्रम् battle-field ; स्नेहः affection ; अनुपम (adj.) unparalleled ; लवण (adj.) saltish ; प्रसादः favour ; प्रासादः palace ; वसन्तः spring ; हृदयम् heart ; रथः chariot ; मयूरः peacock ; खादनम् eating ; दानम् giving, charity ; अध्ययनम् study.

Exercise 16.

Prepositional Prefixes.

The king goes to the garden by chariot. There is a palace in the garden. The king stays in the palace. King's servants also come there. (There) are fruits and flowers in the garden. The leaves fall from the trees. In the garden the king gives wealth to the Brāhmaṇa. We live by the favour of God. The study of the Vedas is for the welfare of man. The pupils get up from their seats. I get up in the morning every day. The servants follow their masters. They serve the rich man. When the master becomes poor they abandon him. Good people avoid strife. He beats his enemy with a staff. The pupil brings to me the book of his friend. Students roam about in the gardens. Sweet words remove the quarrel. The principal lives in the college.

Hints. (1) Sometimes the roots are preceded by certain prefixes which very often bring about a change in their meaning, *e.g.*, **चर्** to walk ; **वि+चर्** to roam about ; **परि+चर्** to serve, to attend and so on. Some of these examples are given below :—

* The Nom. Sing. form of the substantives is given in order to indicate whether it is masculine or neuter.

आ+गम् (गच्छ्) to come ; अनु+गम् (गच्छ्) to follow ; अनु+व्रज् to follow ; प्र+हृ (हर्) to strike, to beat, ; परि+हृ (हर्) to abandon ; आ+नी (नय्) to bring ; अप+नी (नय्) to remove ; नि+वस् to live ; उत्+स्था (तिष्ठ्) to get up.

For other examples consult Study of Sanskrit Grammar, pp. 181-187.

(2) Vocabulary : निर्धन (adj.) poor ; मुख्याध्यापकः principal ; दण्डः staff.

Grammatical Exercise IV.

(*a*) Correct the following giving reasons :—

रवि तपत । कवयः श्लोकान् अपठन । तौ गृहम् अगच्छताम । बालकौ पठताम् । मुन्यः फलानि अखादन् । अहम उद्यानम् अगच्छत् । यूयम् किम अपठः । व्यम् भोजनम् अखादाम् । अहम श्लोकान् अपठम । स तत्त्वम् बोधत् , यूयं सूर्य्यम् अपश्यः । रामः पाठम् अस्मृत ।

(*b*) Conjugate the following in Past Imperfect in full :—

यज्, गम्, वद्, शुच्, स्मृ, कृष्, स्था ।

(*c*) Give case, number and gender of the following :—

प्रसादेन । जनानाम् । नेत्राभ्याम् । विप्रेभ्यः । दानाय । सूर्यस्य । सुखाय । रामे । नगरात् । तृणानाम् । फलेषु । सूर्यचन्द्रयोः । वृक्षेभ्यः । पादाभ्याम् मनुष्यात् । हंसस्य ।

Exercise 17.

Masculine इ *and* उ, *Instrumental and Dative.*

Lakṣmaṇa went to the forest with Rāma. (Two) pupils went to the hermitage with the sage. The king gives wealth to the sages. He carried the sword by hand. People give food to the guests. I bring fruits for the sages. The house burns with fire. I bring flowers with hands. The ascetics live in the forests, but other people in their homes. There are bees in the gardens. This is the law of God. Where there is flower there is thorn. Without misery there is no pleasure. Bharata lives with Aśvapati. Aśvapati is the maternal uncle of Bharata. Daśaratha remembers Bharata. The messenger

of Daśaratha came to Aśvapati. Bharata came with the messenger. I cooked rice for two saints. A pupil brought food for the ascetic from the village.

Hints. (1) Masculine words ending in इ and उ have been used in this exercise in Instrumental and Dative.

(2) The declension of इ and उ-ending words is similar in essentials; cf. Hint 1 to Exercise 4.

(3) The declensions of मुनि and साधु are given below :—

	Singular	*Dual*	*Plural*
Instrumental (by, with)	मुनिना	मुनिभ्याम्	मुनिभिः
Dative (for)	मुनये	,,	मुनिभ्यः
Instrumental (by, with)	साधुना	साधुभ्याम्	साधुभिः
Dative (for)	साधवे	,,	साधुभ्यः

Other words may be declined similarly.

(4) Vocabulary : कण्टकम् thorn ; मातुलः maternal uncle ; दूतः messenger.

Exercise 18.

Masculine इ and उ—Remaining Cases.

The pupil reads lesson from the teacher (guru). (Two) disciples read Śāstras from the ascetic. The pupils bow to the feet of the Guru. Rāma was (अभवत्) in the family of Raghu. Yudhiṣṭhira was in the family of Pāṇḍu. Arjuna was the father of Abhimanyu. Abhimanyu was the disciple of Droṇa. The confidence of Abhimanyu was in his guru. The confidence of the guru was in Abhimanyu. The confidence of good people is in the saints. The respect of the saints is in the good people. The rising of the sun is charming. The Chakravākas look at the moon. Where is Hari's book ? The hermitage of the ascetics is here. I saw the hermitage of the saints. (Two) pupils come from the ascetics. We go near the sages. This is the law of Manu. Vālmīki was the foremost of poets. We bow to Vālmīki. Where is the ascetic's hermitage ? The king's son is here. Rāmāyaṇa is the work of Vālmīki.

Hints. Use as far as possible words ending in इ and उ e.g., नरपति for king ; भानु for sun, and विधु for moon.

The remaining cases of Mas. words ending in इ and उ are formed as follows :—

	Singular	*Dual*	*Plural*
(5) Ablative (from)	मुनेः	मुनिभ्याम्	मुनिभ्यः
(6) Genetive (of)	,,	मुन्योः	मुनीनाम्
(7) Locative (in, at)	मुनौ	,,	मुनिषु
(8) Vocative (O !)	मुने	मुनी	मुनयः
(5) Ablative (from)	साधोः	साधुभ्याम्	साधुभ्यः
(6) Genetive (of)	,,	साध्वोः	साधूनाम्*
(7) Locative (in, at)	साधौ	,,	साधुषु
(8) Vocative (O !)	साधो	साधू	साधवः

Other words may be declined similarly.

Exercise 19.

Feminine, आ-*ending, (Nom. Accu.)*

Śakuntalā is a clever girl. She rises early in the morning. The mother calls her. It is beautiful time now. Śakuntalā drinks milk. Then she remembers her lesson. Śakuntalā and Lilā are two sisters. Śakuntalā is elder. They (both) go to school. There they bow to the teacheress. The girls praise Śakuntalā. She does not forget her lesson. The teacheress too praises her. In the evening she goes to the garden (वाटिका). Candrakalā follows her. There they see the creepers. They also see the sārikā (birds). When the sun sets they come home. They say stories to one another. Vow (प्रतिज्ञा) is firm. Tongue is sweet. We too praise the clever girl.

To-day Śakuntalā did not go to school. The mother is unwell to-day. Therefore she stayed at home. She remembers her lesson at home. She remembers those stories which are in the Mahābhārata. Good-natured girls follow Śakuntalā.

Hints. (1) So far we have been dealing with masculine

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* The vowel is invariably lengthened before नाम् in the Gen. plu. a well as in the Accus. Plu, of. बालान्, मुनिन्, साधून् ।

gender primarily and neuter gender here and there. This exercise contains words of feminine gender ending in long आ.

(2) आ-ending feminine words are declined as follows :—

		Singular	*Dual*	*Plural*
Nominative		लता	लते	लताः
Accusative		लताम्	लते	लताः
3rd person	Nomi.	सा	ते	ताः
pronoun.	Accu.	ताम्	ते	ताः

All other words may be declined similarly.

(3) The following vocabulary will be found useful :—

लता creeper ; सुता girl ; कन्या girl ; बाला girl ; शाला place ; पाठशाला school ; अम्बा mother ; प्रज्ञा intellect ; प्रतिज्ञा vow ; वाटिका garden ; जिह्वा tongue ; प्रजा subjects ; अजा goat ; अध्यापिका teacheress ; वार्त्ता story ; कथा story ; सारिका a kind of bird ; भार्या wife ; माला garland ; गजा she-elephant ; अश्वा mare ; कृपा, दया mercy, kindness ; पीड़ा pain ; क्रीड़ा play ; आशा hope ; खट्वा cot; निशा night ; आज्ञा permission ; शकुन्तला, लीला, चन्द्रकला, विमला, कौसल्या, अम्बिका, अम्बालिका, सुशीला, सुमित्रा, etc. proper names.

Exercise 20.

Long आ Fem. Ins. and Dative. Roots of the 6th Conjugation.

Sītā was the daughter of Janaka. In her childhood she was accomplished in all virtues. Sītā wears new clothes. Other girls *ask* her. Why do you wear new clothes ? She says to them, I go to the garden now. Other girls follow her. She *enters* the garden. There she plays with them with ball. Then she *sprinkles* the trees. Thereafter the girls bring flowers for her. They *throw* flowers upon one another. Thus the time passess. The time of Svayamvara comes. Sītā *throws* the garland of victory (जयमाला) around the neck of Rāma. Now Sītā becomes the wife of Rāma. Rāma goes to Ayodhyā with her. Sītā is very fortunate who obtains Rāma as husband. Rāma is very fortunate who obtains Sītā as wife. Even the

gods *desire* such a union. Sītā serves her mother. Kausalyā is fortunate who *obtains* Sītā.

Hints. (1) The Instrumental and Dative of आ-ending feminine words is formed as follows :—

	Singular	*Dual*	*Plural*
Instru. (by, with)	लतया	लताभ्याम्	लताभिः
Dative (for)	लतायै	लताभ्याम्	लताभ्यः
3rd person Pronoun.			
Instru. (by, with)	तया	ताभ्याम्	ताभिः
Dative	तस्यै	ताभ्याम्	ताभ्यः

The other words are declined similarly.

(2) So far we have been dealing with the roots of the first conjugation only. This exercise contains some roots of the 6th conjugation. The termination of the Present and Past Imperfect etc. are the same. In the sixth conjugation also 'अ' is added bofore the terminations. The only difference is that while in the 1st conjugation guṇa takes place of the final vowel or the penultimate short vowel (the vowel just preceding the last consonant), no such guṇa takes place in the 6th conjugation *e.g.*, बुध् 'to know,' 1st conjugation becomes बोध्, but तुद् 'to afflict,' 6th conjugation, remains as it is. Some roots of the sixth conjugation are given below.

(3) *Roots of the 6th Conjugation.* तुद् to afflict; स्पृश् to touch; विश् to enter; प्र+विश् to enter; सृज् to create; क्षिप् to throw; इष् (इच्छ्) to desire; प्रच्छ् (पृच्छ्) to ask; लिख् to write; मिल् to meet; सिच् (सिञ्च्) to sprinkle; मुच् (मुञ्च्) to release; कृत् (कृन्त्) to cut; दिश् to point out; आ+दिश् to order; नुद् to push, impel, incite; भ्रस्ज् (भृज्ज्) to fry, roast; कृष् to plough; व्रश्च् (वृश्च्) to cut, wound; उज्झ् to abandon; तुड् to split, push, injure; कृ (किर्) to scatter; विद् (विन्द्) to

obtain, find ; स्फुट् to blossom ; सद् (सीद्) to experience pain, sit, recline ; तुद् to pain, torture ; तृप् to become satisfied ; लुभ् to bewilder, confound ; सू (सुव्) to excite, incite, impel.

(4) The following is an illustration of the 6th conjugation :—

सृज् + अ + ति = सृजति 3rd Sing. Present

सृज् + [अ] + अन्ति = सृजन्ति 3rd Plural Present

सृज् + अ (lengthened) + मि = सृजामि 1st Sing. Present.

अ + सृज् + अ + त् = असृजत् 3rd Sing. Past Imperfect.

अ + सृज् + [अ] + अम् = असृजम् 1st Sing. ,,

Thus it should be carefully noted that the 6th conjugation closely follows the 1st.

(5) Use roots of the 6th conjugation for words italicised.

(6) सह, साकं, सार्धं all meaning *with* and विना meaning *without* govern the noun or pronoun related to them in the *Instrumental* case.

Grammatical Exercise V.

(*a*) Correct the following giving reasons :—

रामस्य सह लक्ष्मणः वनम् गच्छति । दुःखस्य विना सुखम् न भवति । मातुलस्य सह शत्रुघ्नः निवसति । अहम् पुस्तकम् स्पर्शामि । दुर्जनाः मित्रान् तोदन्ति । अहम् त्वाम प्रच्छामि । स हर्यै पुस्तकम् यच्छति । दशरथः भरतशत्रुघ्नौ स्मरतः । अनुचराणाम् सह नृपः उद्यानम् अगच्छत । शिष्यस्य मुने विश्वासः अस्ति । मुनिनाम् आश्रमम् पश्यामि । अहम् सार्धं भोजनं यच्छामि ।

(*b*) Decline रवि and भानु in all cases and numbers giving meanings.

Exercise 21.

Long आ *Fem.—remaining Cases.*

The (two) sons of Daśaratha, Bharata and Śatrughna, went from Ayodhyā to their maternal uncle's place. There they stayed for long. Rāma is the son of Kausalyā. Lakṣmaṇa is the son of Sumitrā. They both stayed in Ayodhyā. Once Daśaratha saw a white hair in his head. He called his ministers and said " The time of Vānaprastha has come. It is the

right of Rāma (to sit) on the throne now." To-day there are festivities in Ayodhyā everywhere. There is great joy in the heart of Kausalyā. Rāma was as beloved of Sumitrā as Lakṣmaṇa. Lakṣmaṇa was as beloved of Kausalyā as Rāma. It is the right of the lord of Sītā (to sit) on the throne because he is the eldest son. There is not the least jealousy in the heart of Sumitrā. She is extremely happy. But there is one wicked lady Mantharā in Ayodhyā. There is great jealousy in the heart of Mantharā. She does not like Rāma's sovereignty.

Hints. (1) The following cases of आ ending feminine words are formed as follows :—

	Singular	*Dual*	*Plural*
Ablative.	लतायाः	लताभ्याम्	लताभ्यः
Genetive.	लतायाः	लतयोः	लतानाम
Locative.	लतायाम्	लतयोः	लतासु
Vocative.	लते	लते	लताः

The other words are declined similarly.

(2) Vocabulary : बालः hair ; मस्तकः, मस्तकं, उत्तमाङ्ग head ; श्वेत (adj.) white : अमात्यः minister : अधिकारः right ; विशेष (adj.) great ; आनन्दः, हर्षः, joy : द्वेषः, ईर्ष्या, jealousy : राज्यम्, kingdom, sovereignty ; उत्सवः, festivity ; लेशमात्रम्, the slightest, the least.

Exercise 22.

Long ई Feminine.

Kekayī was the third wife of Daśaratha. Bharata was Kekayī's son. He was now at his maternal uncle's place. The affection of Daśaratha with Kekayī was very deep. Mantharā was the maid-servant of Kekayī. She went to Kekayī. The wicked maid said to Kekayī, 'O Queen ! A great calamity has taken place. Your confidence in the king was great. But you do not notice the fraud of the king. Now Bharata resides at Aśvapatī's place. Therefore Daśaratha gives sovereignty to Rāma. You are an ordinary lady. Now

Rāma likes you like Kausalyā. When he gets the sovereignty then Bharata becomes the servant of Rāma and you become the maid-servant of Kausalyā. In this very Ayodhyā now the chief queen, then a maid-servant--even death is better than such a condition. At that time Kekayī became as if devoid of intellect. Her confidence in the wicked maid was like that in a friend. At that time she alone was the counsellor of Kekayī.

Hints. (1) This exercise contains feminine words ending in long ई. The followlng is a typical illustration of the same :—

	Singular	*Dual*	*Plural*
Nom.	दासी	दास्यौ	दास्यः
Accu.	दासीम्	दास्यौ	दासीः
Instru.	दास्या	दासीभ्याम्	दासीभिः
Dat.	दास्यै	दासीभ्याम्	दासीभ्यः
Abl.	दास्याः	दासीभ्याम्	दासीभ्यः
Gen.	दास्याः	दास्योः	दासीनाम्
Loc.	दास्याम्	दास्योः	दासीषु
Voc.	दासि	दास्यौ	दास्यः

(2) Vocabulary : दासी maid-servant ; राज्ञी queen ; महिषी chief-queen ; एकाकिनी (adj. fem.) alone : मन्त्रिणी counsellor ; भवती (fem.) your honour ; अनुचरी servant (fem.) ; नारी woman ; एतादृशी such like ; सिंही lioness ; शृगाली she-jackal ; जननी mother ; पत्नी wife ; कुमारी unmarried girl ; रजनी night ; पृथिवी, पृथ्वी earth.

अवस्था condition ; कपटम् fraud ; मरणम् death ; अनर्थ, calamity ; साधारणा (adj. fem.) ordinary ; प्रज्ञा-विहीना devoid of intellect.

Exercise 23.

Miscellaneous.

Sāvitrī is a very clever girl. The elder sister of Sāvitrī is Candramukhī. Sāvitrī goes to the river for a walk every day. The (two) sisters go to the school with their teacheress. Sāvitrī is foremost in her class. She read the story of Sītā in the

morning. They call Sītā as Vaidehī also. Vaidehī was the daughter (पुत्री) of Janaka. Therefore they call her Jānakī as well. Jānakī was very wise. The marriage of Jānakī took place with Rāma. Jānakī came to Ayodhyā with Rāma. Jānakī's female friend (सखी) also came to Ayodhyā with her. The friend's affection with Jānakī is great. The mothers of Rāma liked Jānakī very much. In fact Jānakī was a goddess. In the midst of forests (अटवी) she was as happy as in palaces. We bow to such a goddess.

Hints. (1) No new grammatical form is introduced in this exercise. The declension of दासी in Ex. 22 should be fully grasped and applied in this exercise.

(2) The following vocabulary should further prove helpful :

भगिनी sister ; नदी river ; श्रेणी class ; पुत्री daughter ; जानकी, वैदेही, सावित्री, चन्द्रमुखी, दमयन्ती—proper names ; विदुषी wise ; सखी (female) friend ; देवी goddess ; अटवी forest ; नगरी town ; नारी woman ; महती great ; मैत्री friendship ; वायुसेवनार्थम् for a walk ; विवाहः, उद्वाहः marriage.

Exercise 24.

Long ऊ *Fem.*

The wife of Janaka was the mother-in-law of Rāma. The wives of Daśaratha were the mothers-in-law of Sītā. The mother of Sītā was the mother-in-law of Rāma. The mothers (प्रसू) of Rāma were the mothers-in-law of Sītā. Sītā was the daughter-in-law of Daśaratha. Son's wife is daughter-in-law. The good people honour their daughter-in-law. The daughter-in law of good family is always worthy of respect. She is in reality a goddess. As the goddess is worthy of respect every-where so (is) a daughter-in-law of good family. A good mother-in-law looks at her daughter-in-law with respect. A bad woman does not honour even a good daugher-in-law. Sītā was the daughter of a good family. Sītā's marriage also took place in good family. But Kekayī was unfortunate. She did

not honour even such a daughter-in-law. The army (चमू) of Daśaratha was large.

Hints. (1) This exercise contains feminine words ending in long ऊ. A typical illustration is given below :—

	Singular	*Dual*	*Plural*
Nom.	वधूः	वध्वौ	वध्वः
Accu.	वधूम्	वध्वौ	वधूः

Other words may be declined similarly.

(2) Vocabulary—श्वश्रू mother-in-law ; वधू daughter-in-law ; प्रसू mother ; चमू army ; पङ्गू a lame woman ; चञ्चू beak ; तनू body ; कर्कन्धू and जम्बू kinds of trees ; कद्रू ; भद्रबाहू proper names.

Grammatical Exercise VI.

(*a*) Correct the following giving reasons :—

शकुन्तला बालानाम् सह क्रीडति। सीता सख्याः सह उद्यानम् गच्छति। उद्यानः अतीव रम्यम् अस्ति। सीता स्व सखिम् पुष्पम् अयच्छत्। पुष्पम् अतीव सुन्दरः अस्ति। सखिभि सह सा तत्र क्रीडति। श्वश्रू स्व वधूम प्रशंसति। वधू अपि स्व श्वश्रूम् परिचरति। नदिषु जलः भवति। जनकः सुत्या सह गच्छति। सुतयै जनकाः धनम् यच्छन्ति।

(*b*) Decline कान्ता and नदी in full, giving meanings.

(*c*) Give case, number, and gender of the following :—

नद्यै, नगर्याम्, महिष्या, राज्ञीः, नदीनाम्, नगर्योः, महिष्या, राज्ञ्या अटव्याम्, भवत्यौ, पुत्र्यः, भगिन्याम् , लतयोः, शकुन्तलायाः।

Exercise 25.

Imperative Mood.

Kekayī said to Mantharā "How may Bharata get the sovereignty?" Mantharā replied, "You hold two boons from the king. Let Rāma go to the forest by one boon and by the other let Bharata ascend the throne."

The preceptor said to the pupil, "Child! Speak the truth. Never tell a lie. Always practise Dharma. Honour thy mother. Honour thy father. Honour the guests. Bow to the

sages. Avoid the thieves and the wicked persons. Do not converse with bad persons. Do not utter bad words. Follow thy elders. Don't give up modesty. Rise early in the morning. Go out daily for a walk. Always remember the All-pervading God."

May righteousness succeed. May the kings protect their subjects according to dharma. May people enjoy happiness always. Let them all ride the horses. Let the children go to school. Let the teacher call the pupils. Let us go to the river. Let us ride the horses. Let him drink water. Let us (both) drink milk.

Hints. (1) So far we have been dealing with Present and Past Imperfect. This exercise contains the forms of the Imperative mood.

(2) The terminations of the Imperative mood are the following :—

	Singular	*Dual*	*Plural*
3rd person	तु	ताम्	अन्तु
2nd ,,	o*	तम्	त
1st ,,	आनि	आव	आम

(3) The following is a typical illustration :—

3rd person	वदतु	वदताम्	वदन्तु
2nd ,,	वद	वदतम्	वदत
1st ,,	वदानि	वदाव	वदाम

Other roots may be treated accordingly.

Exercise 26.

Roots of the 10th Conjugation.

I searched for the book. My elder brother also searched for it. But the book was not there. The publishers published the book only recently. Then I thought the reason of the loss of the book. The thief stole the book. I proclaimed, "whosoever tells me about the thief deserves my praise." A student

* In fact, the tetmination is हि, but it is elided after अ.

told me of the thief. The thief was a wicked student. I punished him. The thief used to afflict other students as well. I published his guilt. Not even a single student desired him. Thereafter he turned a better man. He now worships God every day. He washes his hands and then eats food. He never steals anything now. He describes the virtues of others. His father is a Vaiśya. He weighs gold by means of a balance. The son comforts the father. Boys! Avoid the thief. Not only a thief but also his companions deserve censure.

Hints. (1) This exercise contains roots of the 10th conjugation.

(2) In the 10th conjugation अय is added to the roots, *e.g.*,

पूज् to worship, पूजयति	3rd Sing. Present.
पूजयामि	1st Sing. Present.
अपूजयन्	3rd Plu. Imperfect.
पूजय	2nd Sing. Imperative.
पूजयाम	1st Plu. Imperative.

(3) The forms like 'used to go,' 'used to read' etc. may be translated by the addition of स्म to the Present tense. Thus गच्छति स्म 'he used to go,' पठामि स्म 'I used to read.'

(4) Some *roots of the 10th conjugation* are given below :—

कथ् to tell ; गण् to count ; घुष् (घोष्) to proclaim ; चिन्त् to contemplate ; चुर् (चोर्) to steal ; पीड् to give pain ; प्रथ् to publish ; प्री (प्रीण्) to please ; रच् to arrange ; स्पृह् to desire ; पूज् to worship ; दण्ड् to punish ; मार्ग् to seek, to search for ; भक्ष् to eat, ; क्षाल् to wash ; तुल् to weigh ; वर्ण् to describe ; सान्त्व् to pacify, to comfort ; पाल् to keep, to protect.

Exercise 27.

Short ऋ *Nom. and Accu.*

When the father (pitṛ) of Rāma became unconscious, then Kekayī sent for Rāma. Rāma saw his father in a swoon

and asked mother (मातृ) Kekayī the reason. Kekayī said, "Your father gave two boons to me. To-day I said to the giver of the boons, 'Let Rāma go to the forest, and let Rāma's brother Bharata ascend the throne.' The protector (रक्षितृ) of the subjects does not like that Rāma should go to the forests. But he also desires that his vow may remain true. Out of affection he did not say thus to you but fell into a swoon." Rāma said: "Mother! Never mind. I keep the king's vow. Let Bharata obtain sovereignty. I go to the forest." Mother Kekayī praised the righteousness of Rāma. Then Rāma went to his palace and said to mother gleefully: "Mother! Father gave to me the kingdom of the forests." Kausalyā said, "Mother is greater than father. Obey the mother's (जननी) command and don't go to the forest." Rāma said, "Mother Kekayī also orders thus." Then Kausalyā became unconscious.

Hints. (1) This exercise contains words ending in short ऋ.

(2) The declension of words ending in short ऋ is similar in Masculine and Feminine except in Accu. Plu. For instance, compare the following:—

	Singular	*Dual*	*Plural*
Nomi.	पिता	पितरौ	पितरः
Voca.	पितः*	पितरौ	पितरः
Accu.	पितरम्	पितरौ	पितॄन्
Nomi.	माता	मातरौ	मातरः
Voca.	मातः*	मातरौ	मातरः
Accu.	मातरम्	मातरौ	मातॄः

(3) The agent nouns ending in तृ *e.g.* दातृ, गन्तृ, धातृ, रक्षितृ कर्तृ and नेतृ etc., and the nouns नप्तृ and भर्तृ as well as the feminine noun स्वसृ are declined with a slight difference in the Nom., Voc. and Accu. The declension of दातृ is given below.

* The vocative is given side by side with the nominative for it is identical except in singular.

Other agent nouns may be declined similarly.

	Singular	*Dual*	*Plural*
Nomi.	दाता	दातारौ	दातारः
Voc.	दातः	दातारौ	दातारः
Accu.	दातारम्	दातारौ	दातॄन्
Nomi.	स्वसा	स्वसारौ	स्वसारः
Voc.	स्वसः	स्वसारौ	स्वसारः
Accu.	स्वसारम्	स्वसारौ	स्वसॄः

Vocabulary.

पितृ (m.) father; मातृ (fem.) mother; भ्रातृ (m.) brother; दुहितृ (fem.) daughter; जामातृ (m.) son-in-law; ननान्दृ (fem.) husband's sister; देवृ (m.) husband's brother; यातृ (fem.) husband's brother's wife; स्वसृ (fem.) sister.

Agent nouns:—

गन्तृ (m.) goer; कर्तृ (m.) doer; रक्षितृ (m.) protector; नेतृ (m.) leader; दातृ (m.) giver.

Note.—The feminines of agent nouns are formed by the substitution of त्री in the place of तृ. Thus गन्त्री, नेत्री, दात्री, etc. They are to be declined like दासी.

Exercise 28.

Miscellaneous

There is a story of Śravaṇa in the Rāmāyaṇa. Śravaṇa was a devotee of God. He worshipped his parents like deities. Śravaṇa's mother was blind. Śravaṇa's father also was blind. They were also the devotees of God. So they said to Śravaṇa, "Darling! We are now old. Take us to holy pilgrimages." They were highly pleased with the service of their son. Once they became thirsty. The water was not near at hand. He went to the river with a pitcher for water. Daśaratha too was in the forest at that time. He came there for hunting. He

thought, " Some elephant drinks water on the river bank." He threw an arrow. The arrow struck Śravaṇa. He fell down and said, "O Mother! O Father! Protect me, Protect me." Then Daśaratha went to the river-bank and took him there where his parents were. They gave up their lives in the separation of their son. They cursed Daśaratha thus, " As we give up our lives in the separation of our dear son, so you too give up your life in the separation of your dear son. " So it happened.

Hints.—(1) No new grammatical forms have been introduced in this exercise.

(2) The following vocabulary will prove helpful.

मातापितरौ or पितरौ parents ; देवः god, deity : देवता deity ; तात darling ; जात darling ; पवित्र (adj.) holy ; तीर्थम् pilgrimage : अतीव प्रसन्नाः highly pleased ; सेवा service ; तृषित (adj.) thirsty ; निकटं near, near at hand ; घटः pitcher ; मृगया hunting ; नदीतीरम् river-bank ; बाणः, शरः, इषुः arrow ; प्र+हृ (हर्) to strike : प्राणान् त्यज् to give up life : वियोग separation.

Exercise 29.

Short ऋ, *remaining cases.*

Sītā also learnt the news. She said, " My *lord*, take me also to the forest. " Rāma said, " Sītā! You live in the palaces at Ayodhyā. Serve the parents. With the permission of *mother* Kausalyā you go sometimes to the capital of Janaka. There live happily in the vicinity of your *father*. Then with the permission of your *father* come to Ayodhyā and enjoy happinees here in the palaces. There are many troubles in the forests. Dreadful beasts live there. Terrible rākṣasas roam about. You are of tender body. In the forests there are thorns. The food consists of the branches of trees. The bedding is on the ground. The cottage of leaves is the house there. There is no pleasure whatsoever for the women. Here carry out the orders of *parents*, This is but proper for you. " Sītā said,

" Without *husband* even the palace is like the cremation-ground. But with *husband* even misery would be pleasure itself." Then Rāma said, " Your going to the forest without mother's permission is not proper. First enquire of her."

Hints :—(1) This exercise contains some words ending in short ऋ in the remaining cases. The declension is exactly alike in the remaining cases irrespective of the fact whether the noun is *masculine* or *feminine*, *agent noun* or *otherwise*. Thus the declension of पितृ, मातृ, दातृ, स्वसृ will be alike in the remaining cases. The declension of पितृ is given below :—

	Sing.	*Dual.*	*Plural*
Instru.	पित्रा	पितृभ्याम्	पितृभिः
Dat.	पित्रे	पितृभ्याम्	पितृभ्यः
Abl.	पितुः	पितृभ्याम्	पितृभ्यः
Gen.	पितुः	पित्रोः	पितृणाम् *
Loc.	पितरि	पित्रोः	पितृषु

(2) Use words ending in ऋ for the words italicised.

Exercise 30.

Short ऋ. (*Contd.*)

Sītā went near *mother* Kausalyā and said, " *Mother*, I bow to you." Kausalyā said, " *Daughter* ! May you live long." Sītā said, "*Mother*, with your permission I say something. (There) is the order of going to the forest for the Lord. Without *husband* even Ayodhyā is a forest to me, and even pleasure is misery. With *husband* even forest is a palace to me. My going to the forest, therefore, is but proper. But without your permission my going to the forest is not proper. In the forest there are many troubles. The wild fruits are the food, the bare ground is the bedding and the dreadful beasts and the terrible rākṣasas are the relatives. Yet in the company of the husband it is all pleasure." On account of the pressing

* न changes to ण when it is preceded by ऋ, र् or ष्.

request of Sītā Kausalyā permitted her, and then Rāma too permitted her to go to the forest.

Hints. (1) No new grammatical form has been introduced in this exercise.

(2) The following vocabulary will prove helpful:—

चिरं जीव live long, may you live long ; **आज्ञा** permission, order; **वनगमनं** going to the forest; **उचित** proper ; **कष्टम्** trouble, **शून्या** bare ; **शयनम्** bedding ; **सत्वम्** beast, low animal, (also truth, righteousness); **तथापि** yet, all the same, **अनुरोधः** pressing request, entreaty ; **आज्ञापय्** to give permission, to permit.

Grammatical Exercise VII.

(*a*) Correct the following giving reasons :—

सत्यम वद् । धर्मस् चर । यूयम विनयं मा त्यजन्तु । स साधवोः गुणानि वर्णति । चौरः धनम् चोरति । अहम् तम् अदण्डम् । मातु आदेशम् पाल । पितः रामाय् वनस्य राज्यम् अयच्छत् । दशरथः मृगये वनम् अगच्छत । सीता स्व भर्तरम् नमति । भ्रातरः स्वसंर धनम् अयच्छन् ।

(*b*) Conjugate भू, तुद् and चुर् in Present, Past Imperfect and Imperative.

(*c*) Point out differences if any in the declensions of पितृ, मातृ, स्वसृ, गन्तृ, and नप्तृ ।

Exercise 31.

Potential Mood

For Rāma there is an order of exile. Lakṣmaṇa also learnt this. He ran to his mother's palace and said to mother, " Mother ! A calamity has occurred. By the order of Kekayī Rāma goes to the forest to-day. I did always play with him, and live with him. I did not stay for a moment without him. Therefore it is my great desire that I *may* go to the forest with him. Wherever he *may* go I *may* also follow. Whatever he *may* eat I *may* also eat. Whatever clothes he *may wear* I *may* also wear. Thus I *may serve* him completely. I wish your permission in this." Sumitrā said, "You are very fortunate that you go to the forest with Rāma of your

own accord. It is the duty of the younger brother that he *should serve* his elder brother like father. He *should serve* his elder brother's wife like mother. Sītā also goes to the forest with Rāma. Therefore you serve Sītā as myself and Rāma as Daśaratha. *May* Sītā be your mother in the forest. *May* Rāma be your father in the forest. Always obey the orders of Sītā and Rāma." Thus Sumitrā permitted Lakṣmaṇa for going to the forest with Sītā and Rāma.

Hints. (1) This exercise contains forms of the Potential mood. The Potential mood is defined as "that form of the verb which is used to express the power, possibility, liberty or necessity of an action or of being *e.g.*, I *may* go. He *can* write." It also expresses in Sanskrit 'wish' or 'desire.' This mood also expresses the various shades of meanings appropriate to the subjunctive* (the subjunctive itself being now obsolete in Sanskrit.) The following illustrations will make the meaning clear :—

(*A*) When used in Principal sentences :—

a. अपि पश्येयमिह दाशरथिम्—expressing '*Wish*.' 'O that I could see the son of Daśaratha here.'

b. कदाचित् वैतालिकस्य गानेन बोधेत्—expressing '*possibility*.' 'Perhaps he may arise by the bard's singing.'

c. आपदर्थं धनं रक्षेत्—expressing '*precept*.' 'One should save wealth against calamity.'

d. शकुन्तला नात्र तिष्ठेत्—expressing '*probability*.' 'Śakuntalā is not likely to stay here.'

e. देवराजः दुग्धं पिबेत् न वा पिबेत्—'*doubt*.' 'Devarāja may drink milk or may not drink.'

(*B*) When used in subordinate clauses :—

a. *In relative clauses.* कुत्र स दूतः यः अयोध्याम् गच्छेत् 'Where is the messenger who *would* go to Ayodhyā ?

* The Subjunctive is defined as 'designating a mood or form of verbs expressing condition, hypothesis or contingency, generally subjoined or subordinate to another verb, and preceded by a conjunction.'

b. *In final clauses.* कथय मे स्थानं यत्र वसेयम् 'Tell me the place in order that I *may* live.'

c. *In the conditional clauses.* यदि नरपतिः न भवेत् प्रजा नश्येत् 'If there were no king the state would perish.'

(2) The terminations of the Potential are the following :—

	Sing.	*Dual*	*Plural*
3rd person	ईत्	ईताम्	ईयुः
2nd ,,	ईः	ईतम्	ईत
1st ,,	ईयम्	ईव	ईम

(3) The following will be the different forms in the different conjugations :—

1st. गच्छ् + अ + ईत्* = गच्छेत् 3rd Sing. (Potential)
6th. तुद् + अ + ईत् = तुदेत् ,,
10th. कथ् + अय + ईत् = कथयेत् ,, etc. etc.

(4) The following is an illustration :—

	Sing.	*Dual*	*Plural*
3rd person	वदेत्	वदेताम्	वदेयुः
2nd ,,	वदेः	वदेतम्	वदेत
1st ,,	वदेयम्	वदेव	वदेम

The other roots may be treated accordingly.

Exercise 32

Roots of the 4th Conjugation

One may not *wallow* on the ground. They should *dance* in the dancing-hall only. I would never abandon dharma. A resolute person would *be* never *perplexed*. The subjects should not *plot maliciously* against a king of good conduct. In the assembly of the wise the fools should resort to silence. One should give water to the thirsty and food to the beggars The king should protect his subjects. The wealthy should give food to the poor. One should go out for a walk every day. He

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* Two vowels cannot remain together in Sanskrit अ or आ + ई are equivalent to ए.

may drink milk or may not. The ascetic may go to the forest or may not. O that I could see Sakuntalā here. Arjuna *may throw* his arrows on the enemy or he may not. The water of the river *may dry*. The mother should *embrace* the child. May his calamities *vanish*. I *am pleased* with Rāma. I do not *hate* the sinner but the sinner's fault. The ocean *is agitated*. I *covet* wealth. Don't you *gamble* with dice.

Hints. (1) This exercise contains some roots of the 4th conjugation.*

(2) The conjugational sign of the 4th conjugation is य. Distinguish it from the 10th conjugation where the conjugational sign is अय. Thus नश् (IV)+य+ति=नश्यति (श्य being conjunct); कथ् (X)+अय+ ति=कथयति (थ and य being separate.)

(3) Some roots of the 4th conjugation are given below :—

दिव् (दीव्) to shine, to gamble ; नृत् to dance ; पुष् to nourish ; मुह् to faint, to be perplexed ; लुभ् to covet ; अस् to throw ; तुष् to be pleased ; लुट् to wallow ; शुष् to dry ; कुस् to embrace ; नश् to perish ; क्षुभ् to be agitated ; द्रुह् to plot maliciously, to bear hatred ; श्लिष् to embrace.

Other words :—नृत्यशाला dancing-hall ; सुवृत्त (adj.) of good conduct ; समाजः assembly ; पण्डितः wise ; मूर्खः, अपण्डितः fool ; मौनम् silence ; अक्ष dice.

Some Verbs :—भज् to resort to, to divide, to serve, to worship.

(4) Use roote of the 4th conjugation for words italicised

Exercise 33.

Roots of the 4th Conjugation (contd.)

Do not *spit* in the dining-room. The timid *quakes* from fear of his enemy. The flowers *bloom* in the garden. The

* The four conjugations are distinguished by the grammarians as follows :—1st भू-class, 4th Div-class, 6th Tud-class and 10th cur-class, because the roots भू दिव्, तुद्, and चुर् represent each type respectively.

enemies of Abhimanyu *were ashamed* of their ignoble conduct. The rich men experience pleasure but the sages *undergo penance.* The teachers pardon the childishness of the student. An ascetic guest *cursed* Śakuntalā. The Teacher *is pleased* with the student. The mother *loves* the child. The timid also *is proud* in his house. Do not *covet* others' wealth. The fire *gets extinguished* by sprinkling. The sages *become calm* with sweet words. The saints *restrain* their sense organs. I *forgive* this first fault of yours. Why do you *wander about* here in the noon? The traveller *becomes tired* and sits under the shade of the tree. The unwise drink wine and *get intoxicated.* The clothes *become wet* in the rains. In summer season the heat of the sun *scorches* the body. The people *become thirsty* and yearn for water. The hungry ones *become lean.* I *am delighted* to see you (by your sight). The steady ones *do* not *deviate* from their path. The industrious *prosper* day by day.

Hints. (1) This exercise contains some more roots of the 4th conjugation. Their formation is exactly like the roots given in the previous exercise.

(2) *More roots of the 4th conjugation.*

ष्ठिव्* (ष्ठीव्) to spit; त्रस्* to quake, be afraid of; तप्* to shine, burn, undergo penance; शप्* to curse, swear, abuse; प्लुष्* to burn, scorch; भ्रम्* (भ्राम्) to roam, wander about; क्लम्* (क्लाम्) to be wearied, to be tired; मद्* (माद्) to be mad or glad or intoxicated; हृष्* to be delighted, tell a lie; पुष्प् to expand, bloom; व्रीड् to be ashamed; मृष् (also 10th conj.) to suffer, allow, pardon, forget; तृप् to be pleased; दृप् to be proud or greatly delighted; स्निह्† to love, be fond of; शम् (शाम्) to be calm, to cease, to be extinguished; गृध् to covet: दम् (दाम्) to restrain, pacify; क्षम् (क्षाम्) to pardon, allow, suffer, wait; श्रम् (श्राम्) to exert, be wearied; (क्लिद्)

* These roots belong to the first conjugation (Parasmaipada) also.

† स्निह् governs the noun in the locative case.

to become wet ; भ्रंश् (भ्रश्) to fall, deviate ; कृश् to become lean ; तृष् to be thirsty, eager or greedy ; ऋध् to prosper, flourish, grow.

Other words :—आहारशाला or भोजनालय dining room ; दुश्चरित ignoble conduct ; अनुभू to experience ; बालिशता childishness ; सिञ्चनम् sprinkling.

(3) Use roots of the 4th conjugation for the words italicised.

Exercise 34.

Short इ Feminine.

I worship Hari for *absolution*. The ascetic desires *absolution*. Good men desire *fame* in the *world*. The fools do not mind their *infamy*. The mother embraces the child with *affection*. The boy wallows on the *ground*. On *earth* the king is the protector of (his) *subjects*. The *subjects* like a king of good character. The *actions* of Devarāja are for the *satisfaction* of the teacher. Kṛṣṇa is good by *nature*. The wicked man does not abandon his *disposition*. The sages advise or instruct the dharma of the *Śrutis*. I know the dharma of Smṛti. The excellence of intellect is for *fame*. Cupid is the husband of *Rati*. Cupid goes to Indra's (वज्रपाणि:) palace along with *Rati*. Viṣṇu is the preserver of the *creation*. The resolute do not abandon their *courage* in *trouble*. I do not care for the *praise* of the fools. Rāmāyaṇa is the *work* of Vālmīki. Read the *Smṛti* of Manu. Kṛṣṇa enjoys the fruits of (his) good *actions*. The *splendour* of the moon is charming. Cāṇakya read śāstras in *politics*. In temples there are the *images* of gods. The devotee gets the reward of *devotion*. I passed the *nights* in meditation. She walks with the *gait* of a royal swan. Devarāja is a Vaiśya by *caste*. By *profession* he is a teacher. He came from the *abode* of good men.

Hints. (1) This exercise contains feminine words ending in short इ, formed generally by the addition of the feminine suffix ति to the root.

(2) The declension of feminine words in इ is similar to मुनि (Masc. word in इ), except in *Accu. Plural* and *Instrumental Singular*. It has got optional forms like नदी in Dative, Abl., Gen. and Loc. Singulars.

(3) The declension of मति (intellect) is given below in full.

	Singular	*Dual*	*Plural*
Nom.	मतिः	मती	मतयः
Accu.	मतिम्	मती	मतीः
Instr.	मत्या	मतिभ्याम्	मतिभिः
Dat.	मतये, मत्यै	मतिभ्याम्	मतिभ्यः
Abl.	मतेः, मत्याः	मतिभ्याम्	मतिभ्यः
Gen.	मतेः, मत्याः	मत्योः	मतीनाम्
Loc.	मतौ, मत्याम्	मत्योः	मतिषु
Voc.	मते	मती	मतयः

(4) The following is a list of some fem. words ending in short इ which are declined as above, and which should, therefore, be primarily used in the translation of this exercise.

मुक्ति absolution ; कीर्ति fame ; अकीर्ति infamy ; प्रीति affection, satisfaction ; अनुरक्ति love ; भूमि ground ; प्रकृति subjects, nature, disposition ; कृति action, work ; सुकृति good action ; श्रुति hearing, the revealed Vedas ; स्मृति remembrance, Hindu law-books ; मति intellect ; बुद्धि talent ; रति pleasure, Cupid's wife ; सृष्टि creation ; धृति courage ; स्तुति praise ; कान्ति splendour ; राज नीति politics ; मूर्ति, प्रतिकृति image ; भक्ति devotion ; रात्रि night ; गति gait ; जाति caste ; वृत्ति profession ; वसति abode, place of residence ; दुष्कृति bad action ; भूति prosperity ; सन्तति offspring,

progeny ; अङ्गलभूमि England ; संसृति world ; शक्ति strength ; शान्ति peace ; क्षान्ति forbearance ; गीति song, recitation ; रीति mode, manner ; भीति fear.

Exercise 35.

Short उ *Feminine.*

Cāṇakya was proficient in *politics*. He wrote a treatise on *politics*. Śakuntalā's face was like the moon in (by) *splendour*. When Duṣyanta saw her he praised her immensely. Dilīpa was a Kṣatriya by *caste*. There was no *offspring* of Dilīpa. He went to Vasiṣṭha's hermitage for *progeny*. There was a *cow* (धेनु) of Vasiṣṭha.* Vasiṣṭha said to Dilīpa, 'Serve the *cow* Nandinī (proper name). Get *progeny* through the *cow's* service.' Dilīpa served the *cow* with *devotion* and got *progeny*. The service of the *cows* is the primary duty of the Āryas. *Courage* is the foremost virtue of the resolute. An elephant is slow in (by) *gait*. *Courage* contributes to (is for) *fame*. *Devotion* contributes to (is for) *prosperity*. Among Smṛtis Manu's is the best. I passed the *night* in the town. He is pleased with his *progeny*. The Indians go to *England* in summer. He is a farmer by *profession* but a Vaiśya by *caste*. They do not mind the *caste*.

Hints. This exercise contains feminine words ending in short उ, *e.g.*, धेनु. The declension of धेनु is similar to that of मति as the declension of साधु is to that of मुनि. The forms in Accu. Plu. and Inst. Sing. are धेनूः and धेन्वा. It takes optional forms like वधू in Dat. Abl. Gen. and Loc. Singulars. The rest is identical with साधु. Bearing these hints in mind, write out the declension of धेनू and then compare the same with that given in the appendix.

Vocabulary: प्रवीण proficient ; शास्त्रम् treatise ; अत्यन्तम् (ind.) immensely ; अतिमात्र (ind.) immensely ; धेनु cow ; गुणः virtue ; मन्द (adj.) slow ; नी (नय्) to pass ; ग्रीष्म summer.

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* *i.e.*, Vasiṣṭha had a cow. But in Sanskrit it will take the form 'There was a cow of Vasiṣṭha.'

SECTION II

Exercise 1.

Ātmanepada Present 3rd Person.

The students *salute* the teacher. The ascetics are *devoted* to the meditation of God. The children *get* prizes. Where *are* the books of the boys? The teacher *praises* the courage of Ravīndra. The servants *serve* the king. The hearts of the timid *tremble* with fear. The teacher *speaks* to (two) pupils. Devarāja *learns* Mathematics from the teacher The Brāhmaṇas *begin* the study of the Vedas. The trees *look beautiful* with flowers. The teacher *strives* for the welfare of his pupils. People *attain* health by Brahmacarya. The sages *see* their hermitage. The poor man *begs* wealth *of* the wealthy. (Two) ministers *flatter* the king. The birds *fly* in the sky. The sun *does* not *shine* at night. Teachers *forgive* the faults of pupils. The leaves of the tree *shake* with wind. The right eye of Devarāja *throbs*. He *smiles*. The teacher *praises* him to-day.

Hints. (1) There are two sets of conjugational terminations in Sanskrit—*Parasmaipada* and *Ātmanepada*. So far we have been dealing with the former only. But there are some roots which take exclusively the आत्मनेपद terminations *e.g.*, take वन्द् 'to salute' of the first conjugation. It would be

* The root याच् 'to beg' being द्विकर्मक governs two accusatives, Therefore use accusative case here also.

wrong to say स वन्दति. We must use the आत्मनेपद termination and say स वन्दते.†

(2) The आत्मनेपद terminations of the 3rd person (Present tense) are the following :

	Sing.	*Dual*	*Plural*
3rd person	ते	इते	अन्ते

(3) The conjugational signs are to be used as usual, *e.g.*,

वन्द् + अ + ते = वन्दते,
वन्द् + अ + इते = वन्देते (अ + इ = ए see before).
वन्द् + (अ) + अन्ते = वन्दन्ते.

(4) In this exercise, use the आत्मनेपद roots for the words italicised.

(5) The following is a list of the roots taking आत्मनेपद terminations exclusively :—

1st Conjugation.

Roots :—ईक्ष् to see, to care for, to take into account ; कत्थ् to praise, to flatter ; कम्प् to shake ; क्षम् to forgive ; प्र+काश् to shine ; प्र+गल्भ् to swagger ; डी (डय्) to fly ; बाध् to oppress ; भाष् to speak ; भिक्ष् to beg ; मुद् to rejoice ; यत् to strive ; याच् to beg ; आ+रभ् to begin ; रम् to sport, to be diverted ; रुच् (रोच्) to please, to be liked ; लभ् to get ; वन्द् to salute ; वृत् (वर्त्) to be ; वृध् (वर्ध्) to increase ; वेप् to tremble, to quake ; आ + शंस् to hope ; शङ्क् to suspect ; शिक्ष् to learn ; शुभ् (शोभ्) to be splendid ; श्लाघ् to praise, to extol ; स्पन्द् to throb ; स्मि (स्मय्) to smile ; वि+स्मि

† Once in ancient India a king was wandering in the forest when he came across a certain labourer carrying a heavy burden and enquired of him through pity, 'किं ते भारः न बाधति ? Does not the burden oppress you?' The labourer replied at once, 'न तथा भारः बाधते यथा बाधति बाधते' 'The burden does not oppress so much as the word बाधति (used by you).' The student will note that the king made a wrong use of the word in Parasmaipada. He ought to have said 'बाधते' using the आत्मनेपद termination.

(स्मय्) to wonder ; सह् to endure ; सेव् to serve ; स्वद् to taste ; त्रप् to be ashamed or abashed ; त्रै (त्राय्) to protect or rescue ; यज् to sacrifice, worship, make an oblation ; एध् to grow, increase or prosper ; स्पर्ध् to contend, vie with or challenge ; भ्राज् to shine, flash or glitter ; चेष्ट् to stir, endeavour ; भिक्ष् to beg alms ; ह्लाद् to rejoice.

Exercise 2.

Atmanepada 1st and 2nd Persons.

The child *dies.* Happiness *results* from knowledge. I *obtain* the fruit of labour. You *fight* with a coward. I *despise* the timid. We *destroy* the enemies. I *obey* the order of the teacher. We *salute* the preceptor. Why do you *swagger* in vain? The Brāhmaṇas *taste* the rice. You wonder at my health.

We *begin* the study of Śāstras. He *endures* pain in vain. Warriors *destroy* their enemies and *expect* rewards from the king. The wicked student *despises* the king's orders. You *see* a donkey. We *see* a horse. Devotion to God *pleases* a devotee. We *seek* jewels. You *tremble* from fear of the king's punishment. We *extol* the king. The enemies *die* by the arrows of the warriors. We *beg* wealth of you. You *forgive* us our faults. You *praise* the servant. Misery *results* from sin. We *suspect* fraud.

Hints. (1) This exercise contains some roots which take exclusively आत्मनेपद terminations but which belong to conjugations other than the first. It also contains forms of roots in 2nd and 1st persons.

(2) The terminations of the 2nd and 1st persons are :—

	Sing.	*Dual*	*Plural*
2nd person	से	इथे	ध्वे
1st ,,	इ	वहे	महे

(3) The conjugational sign is to be added as usual.

Thus we get :—

1st Conjugation.	*Sing.*	*Dual*	*Plural*
2nd person	वन्दसे	वन्देथे	वन्दध्वे
1st ,,	वन्दे	वन्दावहे	वन्दामहे
4th Conjugation.			
2nd person	जायसे	जायेथे	जायध्वे
1st ,,	जाये	जायावहे	जायामहे

and so on.

(4) In this exercise use the आत्मनेपद roots for words italicised.

(5) Some आत्मनेपद roots of the remaining conjugations are given below :—

4th Conjugation. जन् (जा) to be produced, to result ; युध् to fight ; अनु+रुध् to obey ; सू to produce ; डी to fly, pass through ; दीप् to shine, glow, be illustrious ; क्लिश् (also 1st conj.) to suffer, afflict ; काश् to look beautiful ; विद् to be, exist, happen ; बुध् to know, awake, re-gain consciousness ; खिद् to feel tired or depressed ; दू to suffer pain or give pain.

6th Conjugation. मृ (म्रिय्) to die ; विद् (विन्द्) to obtain, find, experience ; धृ (ध्रिय्) to survive, resolve upon ; लज् to be ashamed ; लज्ज् to blush.

10th Conjugation. अव+धीर् to disregard, to despise ; मृग् to seek ; नि+सूद् (निषूद्) to destroy ; अभि+वाद् to salute ; धृ to hold, possess, wear.

The Parasmaipada roots of the 10th conjugation are, as a rule, also Ātmanepada.

Exercise 3.

Ātmanepada (*contd.*)

I *salute* the mother. Parrots *fly* in sky. Where *are* the flowers of the trees ? The fool *does* not *look well* in the assembly of the wise. The cranes *do* not *look well* in the midst of the royal swans. The warriors *fight* in vain. We

salute the preceptor. The ascetic *praises* us. The servants *obey* the orders of their master. The heart of a timid person *quakes* in the battle-field. The fools *grow* in body but not in intellect. I *beg* rice of you.* The children *obtain* the reward of their labour. I *learn* Music from the singer. The on-lookers *wonder* at the cleverness of Rāma. We *strive* for wealth for the satisfaction of mind. The burden oppresses me not so much as the word bādhati. I *see* a bird on the tree. There *are* flowers on the trees. The mortals *die*. The king does not *tolerate* the violation of the order. The ascetics *strive* for absolution.

Hints. Use Ātmanepada roots for the words italicised. No new form has been introduced in this exercise.

Grammatical Exercise I.

(*a*) Correct the following giving reasons.

वन्दे मातरम। अहम् धनाय यतामि। अर्जुनस्य शरीरम् वेपति। भिक्षुकः धनं याचति। मर्त्याः म्रियन्ति। धर्मात सुखं जायति। स दुःखं वृथा सहति। अध्यापकः चतुरम बालकान् श्लाघति। स जातिना वैश्यः अस्ति। भूतये जनाः यतन्ति। शकुन्तलाया वदनम् कान्तिना चन्द्रम इव अस्ति। धेनवै तृणम् यच्छति। जलम् नदिषु शुषति। योधा युधन्ति। माता बालकम् पोषति। स्वस्थस्य चिन्ता नशति।

(*b*) Conjugate वृत् and रुच् (Ātm.) in the Present tense and नश् and दिव् in the Potential.

(*c*) Decline मति and धेनु in Singular and Plural only. State clearly how they differ from the masculine forms of यति and मनु।

Exercise 4.

Passive and Impersonal.

Kṛṣṇa is bowed by the devotee. The people are protected by the king. The lesson is read by the pupil. The lord is remembered by the devotees. The book is stolen by the thief. Daśaratha is remembered by Rāma and Lakṣmaṇa. Rāma is

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* See foot note to Ex. 1.

told by Janaka. The king is praised by the poet. The village is protected by the warrior. The book is studied by the devotee. Viṣṇu is honoured by the devotees. A saint is bowed by men. Dharma is ordained by Manu. Two students are punished by the teacher. The trees are climbed by the children. The axe is held by Parśurāma. The moon is devoured by Rāhu. The heroes are praised even by enemies. The enemies are conquered by the warriors. The reality is known by the wise. The forest is burnt by fire.

Hints. (1) The Passive is formed by adding य to the root and then appending Ātmanepada terminations to it, *e.g.*, पठ्+य+ते=पठ्यते (is read), कथ्+य+ते=कथ्यते (is told).

The following points may be noted :—

(*i*) If a root ends in long आ it sometimes changes to ई, *e.g.*, पा (to drink) पीयते.

(*ii*) If a root ends in short इ or उ, the final vowel is lengthened, *e.g.*, जि (to conquer) जीयते ; श्रु (to hear) श्रूयते ; स्तु (to praise) स्तूयते ।

(*iii*) When a root ends in short ऋ preceded by a single consonant ऋ changes into रि but when short ऋ is preceded by two consonants ऋ is changed to अर् *e.g.*, कृ (to do) क्रियते ; स्मृ (to remember) स्मर्यते ।

(2) The Passive of जि 'to conquer' would be inflected as follows : –

Present Passive.

3rd person	जीयते	जीयेते	जीयन्ते
2nd ,,	जीयसे	जीयेथे	जीयध्वे
1st ,,	जीये	जीयावहे	जीयामहे

(3) The impersonal forms are also made in the same manner. Thus गम्यते 'is (being) gone,' [धाव्यते is (being) run] ; भूयते, रुद्यते etc.

Thus it would be quite right to say ; मुनिना गम्यते (मुनिः गच्छति) ; ईश्वरेण भूयते and बालेन रुद्यते etc, It is not possible to

render the impersonal forms into literal idiomatic English, but in Sanskrit such forms are in current use.

(4) The student will also note that where he finds it difficult to render an English sentence in Active Voice or where a doubt arises regarding the conjugation of a certain root he is at liberty to render the same in the Passive. Thus, for instance, (*i*) Rāma conquers Rāvaṇa (रामः रावणं जयति or रावणः रामेण जीयते 'Rāvaṇa is conquered by Rāma.'

(*ii*) God exists ईश्वरेण भूयते.

(*iii*) The children weep बालैः रुद्यते and so on.

(5) Most of the sentences in this exercise are taken from Exercise 2 and 4 only, but in the passive form. The student should now try to translate the remaining exercises in Section I in the Passive. He will find that it is comparatively easier.

Exercise 5.

Passive (contd.)

You are saluted by the students. The prizes are got by the industrious. I am praised by Hari. We are served by the servants. Sāstras are learnt by the ascetics. Mathematics is learnt by Rāma. You are forgiven by Rāma. We are saluted by the pupils. We are abandoned by friends. You are seen by the on-lookers. The Mantras are sung by the pupils. The sweetmeats are eaten by the Brāhmaṇas. The weapons are carried by the Kṣatriyas. The fields are ploughed by the Vaiśyas. The masters are served by the Sūdras. The sun *shines*. God *exists*. The child *weeps*. You are punished by the teacher. The students *laugh*. The ascetics *go*. The food is cooked by the cook.

Hints. Use Impersonal forms for the words italicized.

Exercise 6.

Future Tense.

Sumitrā permits Lakṣmaṇa to go to forest. He comes to the palace of Kauśalyā. On the way he thinks, "Rāma

will go to forest with Sītā. I also *will go* to forest with Sītā and Rāma. I *shall obey* the mother's order thoroughly. Wherever Sītā and Rāma *go*, I *shall* also *go*. Whatever they *eat*, I *shall* also *eat*. Whatever they *drink*, I *shall* also *drink*. Wherever they *stay* I *shall* also *stay*. Whatever clothes they *wear* I *shall* also *wear*. In the forest Sītā and Rāma *will be* my parents. I *shall serve* Sītā like mother. I *shall serve* Rāma like father. There *will be* demons in the forest. I *shall conquer* them. I *shall destroy* them. I *shall kill* them. Sītā and Rāma *will live* with pleasure. When I *shall throw* arrows on the enemies they *will run* out of fear. Thus we *shall* all *dwell* with pleasure. By the service of the elder brother my life *will be* fruitful."

Hints. (1) The future is formed by the addition of स्य or इष्य to the root. The terminations are the same as those of the Present tense *i.e.* it is inflected like a present of the 1st. Conj. Most roots ending in vowels (except ऋ), gutturals, and palatals take स्य. Others generally take इष्य. The roots of the 10th Conj. take इष्य as a rule.

(*i*) Final vowels take the corresponding guṇa forms, *e.g.* इ (to go) ए+स्य+ति=एष्यति; जि (to conquer) जे+स्य+ति =जेष्यति; कृ (to do) कर्+इष्य+ति=करिष्यति।

(*ii*) Short medial vowels followed by a single consonant also take the corresponding guṇa forms, *e.g.* रुध् (to hinder) रोत्स्यति

(*iii*) The स् of वस् (to dwell) is changed into त् before स्य, *e.g.* वत्स्यसि 'Thou shalt dwell,' वत्स्यामि 'I shall dwell.'

(2) The root स्था 'to stand' and सेव् 'to serve' will be inflected as follows :—

Parasmaipada

3rd person	स्थास्यति	स्थास्यतः	स्थास्यन्ति
2nd ,,	स्थास्यसि	स्थास्यथः	स्थास्यथ
1st ,,	स्थास्यामि	स्थास्यावः	स्थास्यामः

Ātmanepada

3rd person	सेविष्यते	सेविष्येते	सेविष्यन्ते
2nd ,,	सेविष्यसे	सेविष्येथे	सेविष्यध्वे
1st ,,	सेविष्ये	सेविष्यावहे	सेविष्यामहे

Exercise 7.

Future (contd.).

Where there is mercy there will be righteousness. Where there is righteousness there will be victory. I shall go to the hermitage now and study Gītā. When will you go to school? We shall go to the garden just now. Sītā will go to the forest with Rāma. Lakṣmaṇa will go with Sītā. The younger brother will *serve* them both. I shall *speak* sweetly. We shall *speak* the truth. When you drink water, he will take food and I shall drink milk. The students *will obey* their teacher. I *shall obey* your orders. Rāma *will obey* the order of his father. The girls *will obey* the order of their teacheress. Good people will practise righteousness. When I go to the play-ground you will go to the garden. The teacher *will give* the books to the students. I shall *see* you. The student *will strive* for the prize. The trees will *grow*. The poets will *praise* the king. I *shall begin* the books to-day. I shall *learn* Mathematics.

Hints. Use आत्मनेपद roots for the words italicised.

Exercise 8.

Participles—Past Passive and Past Active.

Then Lakṣmaṇa *having gone* near Rāma *said* to him thus : " Brother ! Mother's permission *has been taken*. Now I shall also go to the forest with you." The news *was learnt* by the citizens. *Having given up* their tasks they *came* to the palace of Rāma. They *said to* Rāma ' Lord, we will not live in Ayodhyā without you.' Thereafter Rāma *went* to his father along with Sītā and Lakṣmaṇa. Then Rāma *said*,

"Father! I shall go to forest now. Sītā and Lakṣmaṇa too will follow me. After the expiry of the limit we shall return back." Then the incident of Śravaṇa *was remembered* by Daśaratha—that once he *went* to the forest for a hunt. There some noise *was heard* by him. By that voice he *understood* that some elephant was drinking water. The arrow *was released* by him. Śravaṇa Kumāra *died* by the stroke of that arrow. In the separation of Śravaṇa the blind parents also *abandoned* their lives. Then he was *cursed* thus, 'You too abandon your life in separation of son like us.' "Now the most favourite son goes to the forest. In this separation my life will surely depart." Thus *remembering again and again* that king *wept* bitterly. Having seen Sītā and Ramā he *fell into a swoon* again. Effort *was made* by Rāma. Sandal water *was sprinkled* on his face. Then Daśaratha *saw* Sītā and Rama again. Daśaratha said, "Daughter! You too..." Beyond this he *did* not *say* anything. *Seeing* the condition of the king all the citizens wept bitterly.

Hints. This exercise contains some important Participial forms :—

(1) *Past Passive Participle.* This is formed by the addition of the suffix त or (sometimes with the connecting vowel इ*) इत to the root.

(2) By adding वत् to the Past Passive Participle we get another form—*viz*, *Past Active Participle.* The latter form is of common occurrence and is generally used as a finite verb; *e.g.* कृत (was) done; कृतवत् (has) done; गत † (was) gone; गतवत् (has) gone; उदित (from √वद्) (was) said: and उदितवत् (has) said and so on.

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* Cf. future. There also the suffix was added sometimes with the connecting vowel इ especially when the root ended in a consonant other than a guttural or a palatal.

† The final nasal is dropped in some roots. Similarly हन्, मन्, रम्, खन्, जन्, drop their final nasals.

(3) *Gerund or Indeclinable Past Participle.*

(*i*) This is formed by the addition of त्वा to the root, *e.g.* भूत्वा 'having become,' गत्वा 'having gone.'

(*ii*) When the root is preceded by a prefix, य instead of त्वा is added, and when the vowel preceding य is short, त्य instead is added ; *e.g.* अनुभूय having experienced; आगत्य having come.

(4) (*i*) Past Passive Participles as well as Past Active Participles are generally used as *finite verbs*. As indicated before, the *finite verb* must agree with the subject in *number* and *person*. These participles, however, have the same form in all persons, *e.g.* दशरथः उदितः, 'Daśaratha was said'; त्वम् उदितः 'Thou wast said'; अहम् उदितः 'I was said'. On the other hand *the participle must agree with the subject in gender*, e.g. दशरथः उदितः (both *mas.*), but कौसल्या उदिता (both *fem.*), and मित्रम् उदितम् (both *neu.*). Similarly बालः पठितवान् (*mas.*) and बाला पठितवती (*fem.*).

(*ii*) The feminine of Past Passive Participle is formed by the addition of long आ, and is declined like लता. The feminine of Past Active Participle is formed by the addition of long ई and is declined like नदी.

(*iii*) The Past Active Participle stem ends in त्. In the *masculine* it is declined as follows :

Nom.	पठितवान्	पठितवन्तौ	पठितवन्तः
Nom.	गतवान्	गतवन्तौ	गतवन्तः

(*iv*) The following illustrations will be found helpful :—

Active

Masculine.

सः		तौ		ते	
त्वम्	पठितवान् ;	युवाम्	पठितवन्तौ ;	यूयम्	पठितवन्तः
अहम्		आवाम्		वयम्	

Feminine.

सा त्वम् अहम्	पठितवती ;	ते युवाम् आवाम्	पठितवत्यौ ;	ताः यूयम् वयम्	पठितवत्यः ;

Passive

Masculine.

सः त्वम् अहम्	स्मृता ;	तौ युवाम् आवाम्	स्मृतौ ;	ते यूयम् वयम्	स्मृताः

Feminine.

सा त्वम् अहम्	स्मृता ;	ते युवाम् आवाम्	स्मृते ;	ताः यूयम् वयम्	स्मताः ;

(*e*) The student should carefully note these forms. It will be wrong to write पठित्वान् or पठितवा or सा पठितवान् or सा स्मृताः। When the student becomes familiar with these forms he will find it much easier to use them in translation. The student should translate Exercises 13 and 14 in section I again using Past Active Participle.

Exercise 9.

Participles (contd.)

Rāma *went* to the forest. Sītā aud Lakṣmaṇa *followed* him. The citizens also *followed* them. *Having crossed*[1] the river Tamasā they *went* to the hermitage of a sage. The citizens *were left*[2] on the bank of Tamasā *asleep*[3]. When they *were awakened*[4] by the morning breeze,[5] they cried out,[6] 'O Rāma ! O Lakṣmaṇa ! O Sīta !' They *did not see* them anywhere. Then the track[7] of the chariot *was seen*. They thought, " Rāma has returned[8] to Ayodhyā." Having come to Ayodhyā they *did not see* Rāma anywhere. The

1. अवतीर्य। 2, त्यक्त। 3. सुप्त। 4. प्रबुद्ध 4. प्रभातवायुः निशान्त-वायुः। 6. विलप्। 7. मार्गः। 8. निवृत्।

messengers *were* then *sent*[9] to the place of Bharata's maternal uncle. Bharata *came* to Ayodhyā speedily.[10] He *saw* Ayodhyā deserted.[11] He *went* to the palace of Kauśalyā but Daśaratha was not there. He *went* to the palace of Sumitrā and then to the palace of his own mother Kekayī. He *found* Kekayī pleased.[12] He *said* to his mother, 'Mother! Tell me at once where my father is.' The mother said, 'Dear! Your father *has gone* to the place where all mortals[13] shall go.' Bharata *heard*[14] the sentence and *fell into* a *swoon*[15].

Hints. Use the Participial forms for the words italicised.

Exercise 10.

Potential Passive Participles and Infinitives.

One *ought to rise* early. One *ought to go* out for a walk. After cleansing the teeth one *ought to bathe* with pure water. Thereafter Sandhyā *should be performed*. Then the task of the day *should be resorted* to. The lesson of the day *is to be remembered*. Then food *is to be taken*. Thereafter *having taken* the books one *ought to go* to college. There one *ought to study* with full attention. Thereafter one *should come* home *to drink* milk. *Having drunk* milk one *ought to go to play* in the play-ground. One *ought to play* with good students only. One *ought not to go* with bad students. Exercise *should be* always *taken*. One ought to go to a pure place to take exercise. Prāṇāyāmā *should be* daily *done*. Prāṇāyāmā is the best exercise, therefore it should be done in the morning and evening. Pure food *should be taken*. Always truth *should be said*. Theft *should not be committed*. The elders *are to be honoured*. Friends *are* always *to be remembered*. The great men *are to be followed*. Sins *are to be abandoned*. Dharma *is to be practised*.

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9. प्रेषित, प्रहित। 10. सद्यः। 11. शून्या। 12. प्रसन्ना। 13. मर्त्यः 14. श्रुतवत् (P.A.P.) 15. मोहम् गम् (गतः or गतवान्).

Hints. (1) *Potential Passive Participle* is formed by the addition of suffix तव्य or अनीय to the root. Before these suffixes the root takes guṇa, *e.g.*, जि = जेतव्य ; जि = जयनीय ; भिद् = भेत्तव्य, भेदनीय ; कृ = कर्तव्य ; कृ = करणीय : भू = भवितव्य or भवनीय।

(2) *The Infinitive* is formed by the addition of suffix तुम् to the root. The root takes guṇa much in the same way as before तव्य ; *e.g.* जि = जेतुम् (to conquer) ; भिद् = भेत्तुम् (to split) ; कृ = कर्तुम् (to do) ; भू = भवितुम् (to be).

(3) *Potential Passive Participles* besides expressing *necessity* and *obligation* also express *fitness* and *probability.*

Exercise 11.

Participial forms and Infinitives

Sumitrā *permitted* Lakṣmaṇa *to go* to the forest. I *wanted to give* you a book. He *went* to the village *to bring* a horse. Rāvaṇa *came* to Pancavaṭī *to carry* Sītā. I *wanted to do* you this favour. Sītā desired to choose Rāma. The singer *began to sing.* I *ordered* the cook *to cook.* I *began to compose* a book. The thief *entered* the house *to steal* wealth. I *went* to the well *to drink* water. I do not want *to go* to the college to-day. Why *did you want to abandon* me ? I *wanted to listen* to a story. Good people want *to do good to others* but bad people want to *afflict* others. Have you a mind *to ride* the horse ? We want *to read* poetry to-day. Rāma *went* to Laṅkā *to conquer* Rāvaṇa and *to bring* Sītā back. Warriors *went to* the battle-field *to protect* their mother-land. The sacrificial horse *was let loose to wander* on the earth.

Hints. (1) Use participial forms and infinitives for the words italicised.

Grammatical Exercise II.

(*a*) Correct the following giving reasons :—

शकुन्तला अद्य पाठशालाम् न गतवान्। देवराजेन् रामायणम् पठितः। मया एषः सर्पः दृष्टवान्। तेन गृहम् गतवा भोजनम् खादितम्। रज्जुम्

अपि सर्पं मत्वा बालौ पतितवान्। देवाः रामरावणयोः युद्धम् आकाशात् दृष्टान्। यतः सीता रावणेन हृतवती अतः रावणः रामेण हतवान्। व
रामः लङ्काया अयोध्याम् विमानेन गतवन्तः। रावणः रामेण जिताः, पापम् धर्मेण जितः। गुरुः शिष्यैः नतवान्। वेदाः शिष्यैः पठितवन्तः। शास्त्राणि ऋषिणा पठिता। नरपतिना चौरौ दण्डितः।

(*b*) Make Past Passive, Past Active, Potential Passive Participles and infinitives from the following :—

खाद्, पत्, रक्ष्, गम्, नम्, दृश्, मुच्, नश्, पुष्, इष्, पृच्छ्, सिच्, त्यज्, स्मृ, हृ, सृ, जि, कृ।

(*c*) Conjugate the roots रक्ष्, कृ, and या in the Future tense.

Exercise 12.

Pronouns.

Who lives in *this* house? *His* brother lives in *this* house. *Whose* book is *this*? *This* is *my* book. *What* is *this*? *This* is water. To *whom* did *he* relate *that* story? *He* related *that* story to *his* pupil. Did *your* brother hear *it*? No, *my* brother did not hear *it*. *I* came to *your* house but *you* were not there. Now when are *you* coming to *my* place? The servant brought the flowers *for us*. The flowers were sent *by us for them*. Kindly bring the book *from him*. *I* want *it* immediately. Tell *all that I* shall go from Ayodhyā to-day. *All* will follow *me*. Being followed *by all I* shall reach *that* place quite safely. *What* fault do *you* see *in me that you* abandon *me* like that? *I* do not see *any* fault *in you*. *Which* of *these* books is *mine*? In *what* direction did *he* go? Call *him* here.

Hints. (1) So far we have been dealing with pronouns only in special cases. It is time now that the student should learn the declension of important pronouns in all cases.

(2) Most of the pronouns follow in masculine and neuter the declension of words ending in short अ and in feminine the declension of words ending in long आ. The only difference is

in Nom. and Gen. plurals and Dative, Abl. and Loc. singulars in Masculine, and Gen. plu. and Dat. Abl. Gen. Loc. singulars in feminine. The following illustrations will make it clear.

Mas. Nom. Plu.—ते, एते, ये, के, सर्वे, etc. (Cf. देवाः)

Gen. Plu.—तेषाम्, एतेषाम्, येषाम्, केषाम्, सर्वेषाम्, etc. (Cf. देवानाम्)

Dat. Sing.—तस्मै, यस्मै, सर्वस्मै, etc. (Cf. देवाय).

Abl. Sing.—तस्मात्, यस्मात्, सर्वस्मात् (Cf. देवात्).

Loc. Sing.—तस्मिन्, यस्मिन्, सर्वस्मिन् (Cf. देवे)

The remaining forms are like देव।

Similarly in the fem. we get Plu. Gen. तासाम् and Singulars Dat. तस्यै Abl. तस्याः, Gen. तस्याः and Loc. तस्याम्। The rest is like लता।

The student will note that तद्, एतद्, यद् and किम् are for the purposes of declension treated as त, एत, य and क, as if ending in short अ.

The declensions of युष्मद् (thou) and अस्मद् (I) are irregular. For full declensions see the appendix.

(3) The words italicised are all pronouns and the student should see that he makes no mistake in their translation.

Exercise 13.

Numerals.

God is one. Sītā and Rāma are two. Tenses[1] are three. Vedas are four. Pāṇḍavas are five. Śāstras are six. Days of the week are seven. The forms[2] of Śiva are eight. The planets[3] are nine. There are twelve months or fifty-two weeks in a year. Rāma lived in the forest for fourteen years with

1. कालः। 2. मूर्त्ति। 3. ग्रहः।

Sitā and Lakṣmaṇa. There are twenty-nine Hindi students[1] in the 2nd year[2] class and seventeen in the fourth[3] year. I am thirty-two years[4] old. Surendra's age is five years and that of his younger brother three years and six months. There are three hundred and sixty-five days in a year. The teacher is going to the garden along with ten pupils. Distribute[5] these sweetmeats[6] among the five girls present here. Bring four fruits and six flowers for the guest. In four classes there are five hundred and thirty-five students in our college.

Hints. The student should note that the numerals एक, द्व, त्रि and चतुर् are declined differently in different genders but the numerals from पञ्च onwards have the same forms in all genders. It should further be noted that एक meaning 'one' is declined in singular only, and द्व is declined in dual only. For further hints on numerals see 'Study of Sanskrit Grammar' § 63.

Exercise 14.

Numerals

Among these[7] five boys, Surendra is first, Yogendra is second, Sarvendra is third, Ravīndra is fourth and Śacīndra the last[8]. Come to me on the sixth day and I shall accompany you. My brother is in the ninth class now. Your sister, I believe,[9] must be in the tenth class. Fifteen boys came to me yesterday. They said, 'We have finished[10] five lessons, now teach us the sixth.' Harasvarupa passed his B. A. examination in the 20th year and LL.B. examination in the 23rd year.. I was married in my 25th year. The festival of Baisākhī takes[11] place on the first day of the month of Vaisākha. The festival of Vijayadaśamī is celebrated on the 10th day in the bright[12] fortnight of Āśvina. Dīpāvalī is celebrated twenty days after, *i.e.*, on the fifteenth night in the dark[13] fortnight of

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1. विद्यार्थिन् । 2. द्वितीया (or द्विवर्षा) श्रेणी । 3. चतुर्थी (or चतुर्वर्षा) श्रेणी । 4. वर्षदेशीयः । 5. वि + √तृ । 6. मोदक । 7. Use locative, 8. अन्तिम, 9. मन्ये, 10. सम् + √आप्, 11. प्र + √वृत्, 12. शुक्ल पक्ष, 13. बहुल पक्ष.

Kārtika. It is called amāvasyā. The fifteenth day of the bright fortnight is called Pūrṇimā.

Hints. The numerals first to tenth are translated in Sanskrit as प्रथम, द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ, सप्तम, अष्टम, नवम and दशम. From eleventh to nineteenth they are translated as एकादश, द्वादश etc. From विंशति onwards we add either तम or omit the last syllable (thus विंशतितम or विंश). As all these forms end in short अ, they are declined like देव in the masculine and फल in the neuter (with few exceptions for which see 'Study of Sanskrit Grammar § 64). The feminine form is formed by the addition of long आ or long ई and is therefore declined like लता or नदी respectively.

Exercise 15

Nouns ending in Consonants.

I went to see my friend (सुहृद्) in the college. The sky (वियत्) is clear in the autumn season (शरद्). The stars shine in the sky (वियत्). The cloud looks beautiful with lightning (विद्युत्). The ministers obey the order of the king (भूभृत्). There is sweetness in the speech (वाच्) of Śakuntalā. The ascetics sit on the stones (दृशद्). In this world (जगत्) good people are happy (सुखभाज्). They attain prosperity (संपद्). The calamities (विपद्) of the wicked are numerous. The resolute does not abandon courage even in adversity (आपद्). I see the fire (हुतभुज्). The pitchers are modifications of earth (मृद्). The sky (वियत्) is blue. The friends (सुहृद्) are for pleasure, the enemies (द्विष्) for misery. Indiscrimination is the abode of adversities (आपद्). The flash of lightning (विद्युत्) is transitory. Followed by a friend (सुहृद्) he went to the garden. There he saw a tree (महीरुह्) burnt with fire (हुतभुज्). The trees (महीरुह्) fall down by the fury of wind (मरुत्). Salutations to god Marut.

Hints. (1) This exercise contains numerous words ending in consonants.

(2) The following terminations are added as a rule :—

	Sing.	*Dual.*	*Plural.*
Nom. and Voc.	स्	औ	अस्
Acc.	अम्	औ	अस्
Instr.	आ	भ्याम्	भिस्
Dat.	ए	,,	भ्यस्
Abl.	अस्	,,	,,
Gen.	,,	ओस्	आम्
Loc.	इ	,,	सु

NOTE.—(*a*) The final स् indicates Visargas.

(*b*) Two consonants at the end of a word cannot be pronounced. The स् of the Nom. Sing. therefore drops as a rule.

(*c*) These terminations are the same for Mas. and Fem. and are added to the word without any modification. The word itself however often undergoes a change* in its crude form which we shall notice in the following exercises. The words of this exercise do not undergo any change in the crude form. The rules of internal sandhi, however, will have to be applied. It will suffice for the students' purpose if he remembers that the *hard and the soft letters as a rule cannot remain together.* Whichsoever comes after will affect the previous letter accordingly, *e.g.* मरुत्+भ्याम्. The following soft letter भ् changes the previous hard letter त् into its corresponding soft letter द् ; thus मरुद् भ्याम्। Similarly take दृशद्+सु. Here the following hard letter स् changes the previous soft द् into its corresponding hard letter त् ; thus दृशत्सु.

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* The whole Nom. and Sing. and Dual of Accu. are strong terminations. The others are weak.

(*d*) The terminations in the Neuter Gender in Nom., Accu. and Voc. are the following. The rest is like Mas. as usual.

	Sing.	*Dual.*	*Plural.*
Nom. Acc. Voc.	o	ई	इ

(3) With these hints in view the student should decline some words ending in consonants and compare them with those given in the Appendix.

Exercise 16.

Words ending in इन्.

The *sky* shines with the *moon* (शशिन्). The *students* (विद्यार्थिन्) study in the college. The *king* forgives the *guilty* (अपराधिन्). The *birds* (पक्षिण्) fly in the *sky*. I salute the *ascetics* (योगिन्). The pupils of the *ascetics* come from the hermitage. The *intelligent* (मेधाविन्) get rewards. The *friends* are *sweet-speaking* (प्रियवादिन्) by nature. The *chamberlain* (कञ्चुकिन्) follows the *king*. The *king* is followed by the *chamberlain*. In *prosperity* the *servants* (अनुजीविन्) follow the *rich* (धनिन्) *master*; in *adversity* they abandon him. The *virtuous* (गुणिन्) are *happy*. The *saints* are *compassionate* (दयाकारिन्) upon *animals* (प्राणिन्). The *masters* (स्वामिन्) are *kind* to their *servants*. The *mountains* (शिखरिन्) hold the earth. The *fruit-eaters* (फलाशिन्) remain healthy. *Those who eat less* (लघ्वाशिन्) live long. *Those who live in solitude* (विविक्तसेविन्) enjoy peace. I praise *the intelligent* poet. The course[1] of the *ascetics* is unintelligible.[2] Salutations to *God Śiva* (शूलिन्).

Hints. (1) The final न् of इन्-ending words drops before consonants.

(2) The इ of Nom. Sing. becomes lengthened. Thus *e.g.*, विद्यार्थी, शशी, गुणी. The rest is regular.

(3) Use consonant-ending nouns for the words italicised.

1. गति । 2. दुर्बोध्या ।

Exercise 17.

Words ending in इन् (*contd.*)

The *sky* shines with the sun (अंशुमालिन्). The Kauravas killed Abhimanyu who was alone (एकाकिन्). The elephants (करिन्, दन्तिन्) rejoice in the *lake.* The soul (देहिन्) neither kills nor perishes. The house-holders (गृहमेधिन्) live in the town. The residents of the forests (वनवासिन्) are *fruit-eaters.* The brave warrior showers arrows on the enemy (वैरिन्, परिपन्थिन्). Salutation to the Lord controlling within (अन्तर्यामिन्). I shall come to you in the next (आगामिन्) month. Do not give sweets to the sick man (रोगिन्). The ascetics (यतिन्) are self-controlled by nature. The businessmen (व्यवसायिन्) go across the ocean. My father is a a trader (व्यापारिन्). Bring to me a branch of that tree (शाखिन्). The beggars (अर्थिन्) beg food from the rich man. Those who act without thinking (असमीक्ष्यकारिन्) suffer afterwards. The devotees remember Kṛṣṇa (वनमालिन्). The dependent servants (उपजीविन्) flatter even their vicious (व्यसनिन्) masters. The travellers (प्रवासिन्) go to foreign country. Enquire of the knowledge of the wise (ज्ञानिन्) and not the caste.

Hints. (1) Decline words ending in इन् as in the previous exercise.

Exercise 18.

Words ending in अत्, वत्, and मत्.

The boy ran *while seeing* (पश्यत्). He fell down while *running* (धावत्). On Rāma's *ruling* (शासत्) the earth (*i.e.*, while Rāma ruled) all the citizens were *happy.* I went to see *you* (भवत्) but you were not there. The *virtuous* (गुणवत्) enjoy peace in this *world. The wise* (बुद्धिमत्) are *powerful* (बलवत्). The enmity with *the powerful* is to be avoided. I have come here as *commanded* by you. Dilīpa was Dharma embodied (मूर्तिमत्). I request you, the prosperous one (श्रीमत्).

I am not *dependent* (परवत्). There is no pleasure to *the dependents* even in dream. I shall live in the *prosperous* city of Ayodhyā. The ground is covered (आ-छाद्) by the leaves *falling* from the *trees*. The *living beings* (प्राणिन्) desire to be *long-lived*. The *wise* are honoured by the *kings*. Even the *meritorious* are hated by the wicked. I saw the people *dwelling* in the palace. The wicked (अ-सत्) are never requested by the virtuous (सत्). Notwithstanding* the teacher seeing, the student stole the book. Salutations to *Lord* (भगवत्) Vāsudeva.

Hints. (1) The Present Active Participle is formed by adding the suffix अत् to the Parasmaipada roots. The strong base is identical with the form obtained by dropping the इ of the 3rd Person Plural Present. Thus (पश्यन्) 'going', धावन् 'running', etc.

	Sing.	*Dual*	*Plural*
Nom. Voc.	पश्यन्	पश्यन्तौ	पश्यन्तः
Accu.	पश्यन्तम्	,,	पश्यतः

The rest like मरुत्.

(2) The words ending in वत् and मत् lengthen their अ in Nom. Sing. Thus भवान्, गुणवान्, श्रीमान्. The rest is like पश्यत्.

(3) भवत् (your honour) governs its verb in the 3rd person.

Exercise 19.

Words ending in स and ईयस्.

The *moon* (चन्द्रमस्) shines in the *sky*. *The sky* looks beautiful *with the moon*. The beauty *of the moon* is worth-seeing. Call the elder (ज्यायस्) brother. The younger (कनीयस्) brother is not at home. The *elder* brother of Lakṣmaṇa killed the rākṣasas (रक्षस् *n.*). The sage Durvāsas practised austerities (तपस् *n.*). The stars shine in the sky (नभस् *n.*). People aban-

* Use Genetive case.

don old clothes (वासस् *n.*). The clouds shed water (पयस् *n.*) The gods are heaven-dwellers (दिवौकस् *n.*). The poets strive *for fame* (यशस् *n.*). The *water* (अम्भस्) of the ocean is saltish. Even after listening to the *speech* (वचस् *n.*) of Kekayī, the *heart* (चेतस् *n.*) of Rāma was steady. *Hanuman* struck the wicked rākṣasa at the breast (वक्षस् *n.*). A noble *friend* strives for the *welfare* of his friends. The pollen (रजस्) of the flowers is yellow in colour. The *world* is pervaded with darkness (तमस् *n.*) at night. The *ascetics* enjoy the fruits of their *austerities.*

Hints. (1) This exercise contains words ending in अस्. In Nom. Sing. Mas. we get long आ and visarga, *e.g.* चन्द्रमाः Before soft consonants अस् changes into ओ, *cf.* चन्द्रमोभ्याम्, चन्द्रमोभिः, तेजोभ्याम्, तेजोभ्यः etc. The rest is all regular.

(2) Use consonant ending nouns for the words italicised.

Grammatical Exercise III.

(*a*) *Correct the following giving reasons* :—

अस्मिन विद्यालये सर्वाः विद्यार्थिनाः चतुराः सन्ति। पक्वानि फलानि तेन् खादितम्। पक्षयः वियति उड्डयन्ते। कञ्चुकिनाः राजाम् अनुचरन्ति। साधवः प्राणिषु दयाल्वः भवन्ति। आगामिने मासे मम् भ्राता माम द्रष्टुं आगमिष्यति। बुद्धिमताः नराः सर्वत्र पूज्यन्ते। शुक्ल पक्षस्य पञ्चदशमः दिवसः पूर्णिमा भवति। देहि न हन्ति न हन्यते। विवित्कसे विनाः आनन्दं अनुभवन्ति। सुहृदः निज मित्रानां कल्याणाय यतति। चन्द्रमः आकाशे दृश्यते। कवयः यशसाय यतन्ते। पश्यतस्य अध्यापकस्य मोहनो हरे : पुस्तकं चोरित्वान्। भगवताय नारायणाय नमः।

(*b*) *Give equivalents of the following* :—

95, 87, 65, 103, 42, 73, 62, 304, 83rd, 53rd, 18th, 42nd, seventeenth, and ninth.

(*c*) *Decline in singular only,*

चन्द्रमस्, गुणिन्, बलवत्, बुद्धिमत्, सर्व, पञ्च, and कनीयस्.

Exercise 20.

Roots of the 5th class.

The ascetics *are able* (शक्) te conquer their passions. Misers *hoard* (सं+चि) money. I *cannot* (शक्) go to the college to-day. Do you not *hear* [श्रु (शृ)] me ? The sages *press* (सु) soma in the sacrifices. Surendra goes to the garden everyday in the morning and *collects* (अव+चि) flowers. I am here, why do you *search* (वि+चि) me ? Just *listen* to the pathetic story of the guest. The poor fellow does not obtain (आप्) even sufficient food to eat. Why do you *tease* (दु) him with pinching words ? Wise men accomplish (साध्) their task with courage. The horse *shakes* (धु) its tail constantly. The king *sends* (प्र+हि) his messengers to foreign countries. The clouds *cover* (वृ) the sky. The door-keeper *opens* (अपा+वृ) the gate of the palace. The preceptor *expounds* (वि+वृ) the principles of Nyāya to his pupils. Govinda, *shut* (सं+वृ) the door of the house at night. The ascetics *restrain* (आ+वृ) their feelings. The butcher *kills* (कृ) the goat. We *listen* to the charming music. The yogin enjoys (अश्) the reward of his good actions in heaven.

Hints. (1) So far we have been dealing with roots of the 1st, 4th, 6th and 10th classes. The base in all these classes ends in अ, and the terminations are added without effecting any change in the base. The remaining six classes form a group by themselves because they observe the distinction of *strong* and *weak* terminations which effect some change in the base ; *e.g.*, take the root अस् (to be). It forms अस्ति (*strong*) in the present tense 3rd. singular, but सन्ति in the present tense 3rd. plural because अन्ति is a *weak* termination. The student should clearly understand this distinction of *strong* and *weak* terminations.

2. Only the following terminations are *strong* :—

A. *Parasmaipada.*

Present tense—singular ;	ति,	सि,	मि.
Past Imperfect—singular ;	त्,	स्,	अम्.
Imperative—3rd. sing.,	तु.		
1st person,	आनि,	आव,	आम.

B. *Ātmanepada.*

Imperative—1st person,	ऐ,	आवहै,	आमहै.

All other terminations are *weak.*

3. This exercise contains roots of the 5th class. The conjugational sign of the 5th class is नु which becomes नो before the *strong* terminations. The declension of आप् 'to obtain' is illustrated below :—

	Sing.	*Dual*	*Plural*
3rd person	आप्नोति	आप्नुतः	आप्नुवन्ति
2nd person	आप्नोषि	आप्नुथः	आप्नुथ
1st person	आप्नोमि	आप्नुवः	आप्नुमः

All the roots of the 5th class are declined alike.

4. The important roots of the 5th class are given below :—

अश् *A.* to get, enjoy, pervade.

आप् *P.* to obtain.

कृ *u.* to kill, hurt, injure.

चि *u.* to collect :
with अव, to collect ;
with वि, to search, to look for ;
with सम्, to hoard.

वृ *u.* to cover ;
with अपा, to open ;
with वि, to express ;
with सम्, to shut ;
with आ, to restrain.

शक् *P.* to be able.

श्रु (शृ) *P.* to hear.

साध् *P.* to accomplish.

सु *u.* to press, extract soma-juice.

दु *P.* to tease, afflict, give pain to.
धु or धू *u.* to shake.
धृष् *P.* to dare, brave.
स्तृ *u.* to cover.
स्तम्भ् (स्तभ्) *P.* to stop, uphold, become rigid.
हि *P.* to go; with प्र, to send.

5. Use roots of the 5th class for the words italicised in the above exercise.

Exercise 21.

Roots of the 8th class.

Good people *perform* (कृ) Sandhyā in the morning before sun-rise. The Sannyāsins abandon worldly pleasures and *resort to* (अङ्गी+कृ) the forest abode.* What do the Pāṇḍavas and the Kauravas *do* (कृ) in Kurukṣetra? The mendicant *begs* (वन्) food of the trader but obtain only water. What doesn't good company *do* (कृ) for† the people. Good actions *stretch* (तन्) the fame of a person far and wide. The poets *spread* (प्र+तन्) the fame of the great in foreign countries. Rāmā *wounded* (क्षण or क्षिण) Rāvaṇa in the breast with an arrow. The good people *honour* (सत्+कृ) their elders. The bad ones *despise* (तिरस्+कृ) them. The doctors *remedy* (प्रति+कृ) the disease of the patient. Those of noble birth *render service* (उप+कृ) to others. Why did you *render dis-service* (अप+कृ) to him? I *rendered service* in return (प्रति+उप+कृ) to him? Bharata places guru in front (पुरस्+कृ) and goes to the forest to search out Rāma. Why do you manifest (आविस्+कृ) your own weakness by inviting him first? The king *brings under control* (वशे कृ) the enemy by policy.

Hints. (1) This exercise contains roots of the 8th class. The conjugational sign of the 8th class is उ which is quite similar to नु of the 5th class.

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* अरण्यवास
† Use Genetive Case.

(2) उ becomes ओ before strong terminations; *e.g.* तन्+उ+ति=तन्+ओ+ति=तनोति but तन्+उ+तः=तनुतः

(3) कृ becomes कर् before strong and कुर् before weak terminations. Thus :—

कृ+उ+ति =कर्+ओ+ति =करोति
कृ=उ+तः =कुर्+उ+तः =कुरुतः

(4) The declension of कृ in the Past Imperfect is illustrated below for the convenience of the student.

	Sing.	*Dual*	*Plural*
3rd person	अकरोत्	अकुरुताम्	अकुर्वन्
2nd person	अकरोः	अकुरुतम्	अकुरुत
1st person	अकरवम्	अकुर्व *	अकुर्म *

(5) Learn the roots of the 8th class given in this exercise by heart and use them for the words italicised.

Exercise 22.

Roots of the 9th class.

I know (ज्ञा=जा) dharma but I have no liking for it. The wind *shakes* (धू) the branches of the trees. *Take* (ग्रह) this book from me. We always *please* (प्री) the guests coming te our place. Śravaṇa *filled* (पॄ) his pot with water at the tank. Kindly *permit* (अनु+ज्ञा) me to come in. Hari *sells* (वि+क्री) ten buffaloes and *purchases* (क्री) twenty cows. I lopped (लू) off three branches of the tree. I did not eat (अश्) anything yesterday. Do not *steal* (मुष्) other's wealth, for such is the law of righteousness. The sages *curb* (नि+ग्रह्) their desires which often carry a person astray. The good actions *purify* (पू) the hearts of the people. Gold melts (वि+ली) when heated in the fire. I *weave* [ग्रन्थ् (ग्रथ्)] this garland for the dear one. He *fastens* [बन्ध् (बध्)] the cow at the pole (स्तम्भ). Good conduct *increases* (पुष्) prosperity. *Choose* (वृ) your two boons, said Daśaratha to Kaikeyī.

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* उ drops before व and म when preceded by a single consonant; similarly *cf.* सुन्वः, सुन्मः in the preceding exercise.

Hints. (1) This exercise contains roots of the 9th class. The conjugational sign of the 9th class is ना before *strong* terminations, नी before *weak* terminations beginning with consonants and न् before weak terminations beginning with vowels. Thus :—

क्री+ना+ति = क्री+णा+ति = क्रीणाति
क्री+नी+तः = क्री+णी+तः = क्रीणीतः
क्री+न्+अन्ति = क्री+ण्+अन्ति = क्रीणन्ति

(2) The declension of ज्ञा 'to know' in the Imperative mood is illustrated below :—

	Sing.	*Dual*	*Plural*
3rd person	जानातु	जानीताम्	जानन्तु
2nd person	जानीहि	जानीतम्	जानीत
1st person	जानानि	जानाव	जानाम

(3) If a root ends in a consonant, the Imperative second person singular Parasmaipada is formed by adding आन to the root ; *e.g.* ग्रह्=गृह्+आन=गृहाण ; मुष्+आन=मुषाण.

(4) The roots ग्रन्थ् 'to weave,' बन्ध् 'to fasten', मन्थ् 'to churn', and स्तम्भ् 'to stop, become haughty', drop their nasals.

(5) The roots ग्रह् and ज्ञा become गृह् and जा respectively.

(6) The following roots shorten their final vowels.

पू *u.* to purify,
ली *P.* to be dissolved ;
with वि, to melt ;
लू, *u*, to cut, lop off.
स्तॄ *u.* to cover ;
with आ, to spread.
कॄ *u.* to kill, destroy.
जॄ *P.* to become old.
गॄ *P.* with सम्, to speak.
धू *u.* to shake.
पॄ *P.* to fill.
दॄ *P.* to tear.
वॄ *u.* to choose.

(7) For more roots of the 9th class see Study of Sanskrit Grammar, *p.* 86.

Grammatical Exercise IV.

(*a*) *Correct or justify the following* :—

सुरेन्द्रः उद्याने प्रत्यहं पुष्पाणि अवचयति। किं त्वं मे वचनं श्रनुषि। कृपणाः धनं संचिनुवन्ति। न शक्नोमि अवस्थातुं किं पुनः चलतुं। गृहस्य द्वारं संवृणुहि। रामः प्रातः संध्या क्रोति। याचकः धनिकं अन्नं वनोति। सुकृतानि जनस्य यशसं दूरं तनुवन्ति। सज्जनाः सदा उपकुरवन्ति। दुर्जनाः निरर्थकं अपकुर्वन्ते। गुरुः शिष्यं बहिर्गमनाय अनुजानाते। ते धर्मं जानन्ते। धर्मक्षेत्रे कुरुक्षेत्रे पाण्डवाश्च कौरवाश्च किं अकुर्वन्त। कस्यचित् धनं मा मुष्णीहि। विद्यार्थी दश पुस्तकानि पञ्चभ्यः रुप्यकेभ्यः क्रीणाति। यतिनः निज इन्द्रियाणि निगृह्णन्ते। यूयं दश गाः अविक्रीणीत। अहं पुस्तकं अक्रीणाम्। सहसा कार्यं न कुरयात। अहं तस्मै मालिकां अग्रथ्नाम।

(*b*) Conjugate कृ (to do), क्री (to buy), तन् and ज्ञा (जा) in present, past imperfect, potential and imperative mood respectively.

Exercise 23.

Roots of the 2nd class.

Rāma *kills* (हन्) Rāvaṇa with arrow. The king *praises* (स्तु) the warriors. The sages *bathe* (स्ना) in the river and *lie down* (शी *A*) on the ground. When other people *sleep* (स्वप्) the sages *are awake* (जागृ) and when the other people *are awake* the sages *sleep*. The wind *blows* (वा) and the leaves fall from the trees. Why do you *weep* (रुद्) in vain like a girl? When he *came* (आ—या) to my house, I *was* (अस्) in the college. The boys *sit* (आस्) on the ground. The sun *rises* (उद्+इ) in the east and *sets* (अस्तम्+इ) in the west. Who does not *know* (विद्) the king of high character. The devotees *adore* (उप+आस्) the rising sun. I *know* (अव+इ) the student alright. The king *protects* (पा) his subjects. The people *go* (या) to the garden in the evening. It *appears* (भा or प्रति+भा) to me that he will soon be re-united with his friend. The subjects *hate* (द्विष्) the vicious king.

Hints. (1) This exercise contains roots of the second class. The conjugational sign of the second class is nil. The terminations are, therefore, added direct to the root,

(2) The distinction of strong and weak is observed in the declension of these roots also ; *e.g.*, take the root इ 'to go'. It takes the guṇa form before the strong terminations and retains its usual form before the weak terminations.

Present tense	*Sing.*	*Dual*	*Plural*
3rd Person	एति	इतः	यन्ति
2nd Person	एषि	इथः	इथ
1st Person	एमि	इवः	इमः

Similarly decline in the other tenses and moods.

(3) There are some peculiarities in the declension of the roots of this class ; *e.g.*, हन् 'to kill' drops its न् before त and थ in the weak. शी A 'to lie down' takes guṇa throughout *i.e.*, even before the weak terminations. For a detailed list of such peculiarities see "Study of Sanskrit Grammar," *pp*. 92—93.

(4) Some roots of the second class are given below for ready reference :

अस् *P.* to be ;
इ *P.* to go ;
with उप, to submit, to approach ;
with अव to know ;
with उद् to rise ;
इ with अधि (*A*). to study ;
या *P.* to go ;
पा *P.* to protect ;
स्ना *P.* to bathe ;
रा *P.* to give ;
ला *P.* to give or take :
दा *P.* to cut ;
वा *P.* to blow ;
श्रा *P.* to cook ;
भा *P.* to seem :
अन् *P.* to breathe ;
with प्र to live ;

ख्या *P.* to tell ;
जक्ष् *P.* to eat ;
नु *P.* to praise ;
ब्रू *U.* to speak ;
यु *P.* to join ;
दुह् *P.* to milk ;
द्विष् *U.* to hate ;
मृज् *P.* to cleanse ;
लिह् *U.* to lick ;
वश् *P.* to desire ;
रु *P.* to cry ;
रुद् *P.* to weep ;
श्वस् *P.* to breathe ;
with वि, to believe ;
स्तु *U.* to praise ;
स्नु *P.* to drop :
स्वप् *P.* to sleep ;

विद् *P.* to know ;	हन् *P.* to kill ;
जागृ *P.* to be awake ;	शास् *P.* to govern :
दरिद्रा *P.* to be poor ;	ह्नु *A.* to conceal ;
आस् *A.* to sit ;	ईड् *A.* to praise ;
with उप to adore ;	ईश् *A.* to rule ;
वस् *A.* to dress ;	चक्ष् *A.* to tell ;
शी *A.* to lie down, to sleep ;	with व्या to explain ;
with अति to surpass ;	शास् *A.* with आ to desire.
सू *A.* to give birth ;	

Exercise 24.

Roots of the second class (contd.).

Kaikeyī *said* to Daśaratha, 'I do not *believe* in you.' Sītā *gave birth* to two sons, Lava and Kuśa. The children *eat* fruits in the garden. The milkman *milks* the cow. The servant *cleanses* the utensils. Śakuntalā *gave birth to* Surendra. The servant *cooked* food for me. Why do you *conceal* yourself now? When the masters *become poor*, the servants abandon them. *Approach* the master and *tell* him this incident. The student *surpasses* the teacher. Why do you *hate* me? The poets *praised* the illustrious king. *Study* śāstras in the morning. One should not *speak* all of a sudden. The king *rules* his subjects. Beaten by the teacher, the boy *weeps* before his mother. We *breathe*, we *live*.

Hints. (1) Use roots of the second class for words italicised.

(2) The vocabulary given in the previous exercise will suffice for this also.

Exercise 25

Roots of the 7th class.

Arjuna *kills* (हिंस्) Duryodhana in the battle field. The beings *enjoy* (भुज् *P.*) the fruit of their actions. The king *enjoys* the earth conquered by might. The sages *eat* (भुज् A)

fruits in the forest. What did you *eat* yesterday ? Śiva *manifests* (वि+अञ्ज्) himself before Pārvatī. Why do you *cut* (छिद्) these trees in the forests ? They *kindle* (इन्ध्) fire by means of wood. Having suffered failure we *become disheartened* (खिद्). The prisoners *grind* (पिष्) corn in the prison. Rāma *broke* (भञ्ज्) the bow of Janaka. The wicked persons *obstruct* (रुध्) the movements of the good ones. The king appoints (नि+युज्) the Vaiśya as the treasurer. The weapons cannot cut (छिद्) the soul. The good persons *avoid* (वृज्) the company of the wicked ones.

Hints. (1) This exercise contains roots of the seventh class. The conjugational sign is न in the strong and न् in the weak. Instead of being added to the root, it is inserted before the final consonant, *e.g.*, take the root, छिद् 'to cut.' It becomes छिनद् (strong) and छिन्द् (weak). The following is an illustration in the present tense.

	Singular	*Dual*	*Plural*
3rd person	छिनत्ति	छिंत्तः	छिन्दन्ति
2nd person	छिनत्सि	छिंत्थः	छिंत्थ
1st person	छिनद्मि	छिंद्वः	छिंद्मः

(2) Some roots of the 7th class are given below :—

छिद् *u.* to cut ;
भिद् *u.* to split ;
रुध् *u.* to obstruct ;
अञ्ज्* *P.* to annoint ;
with वि to manifest ;
इन्ध् * *P.* to kindle ;
क्षुध् *P.* to pound ;
खिद् P. to be distressed ;
तृह् *P.* to kill ;
हिंस्* *P.* to kill ;
पिष् *P.* to grind ;
रिच् *u.* to evacuate ;
पृच् *P.* with सम् to associate ;
भञ्ज्* *P.* to break ;
भुज् *P.* to enjoy ;
A. to eat ;
युज् *u.* to join ;
with अनु to question ;
with नि to appoint ;
विद् *A.* to reason ;
वृज् *P.* to avoid ;
शिष् *P.* to distinguish ;
with वि to particularise.

* These roots drops their nasal before inserting न्.

Exercise 26.

Roots of the 3rd class.

I *give* wealth to the Brāhmaṇa. Darling! *Put on* your pair of clothes. The enemy *makes peace* with the invader. One should not *perform* anything in haste. The child *attends* to the words of his father. When Rāma went to the forest, Daśaratha *abandoned* his life. For what fault do you *abandon* me? The Brāhmaṇa *gives* books to the pupil. The weak persons *fear* from the strong ones. I *gave* him five rupees to buy the book. One should never *make peace* with a wicked king. I *placed* much confidence in that fellow. *Do* not *be afraid*, he is a man after all. His face *blushed* on the arrival of his friend. *Give* me the book that you took from me yesterday.

Hints. (1) This exercise contains roots belonging to 3rd class. The roots of this class get re-duplicated† before the terminations are added on to them; *e.g.*, the root दा becomes ददा in the strong and दद् in the weak. No other conjugational sign is added. The declension of दा 'to give' is illustrated below in the present tense.

	Singular	*Dual*	*Plural*
3rd person	ददाति	दत्तः	ददति
2nd person	ददासि	दत्थः	दत्थ
1st person	ददामि	दद्वः	दद्मः

(2) Some roots of the 3rd class are given below for ready reference :—

दा	*u.*	to give ;	ह्री	*P.*	to blush ;
हु	*P.*	to sacrifice ;	पृ, पॄ	*P.*	to fill ;
धा	*u.*	to hold	भी	*P.*	to fear ;
		with वि to execute ;	भृ	*u.*	to bear ;
		,, परि to wear ;	मा	*A.*	to measure ;
		,, सम् to make peace ;	विष्	*u.*	to surround ;
		,, नि to place ;	हा	*A.*	to go ;
		,, अव to attend ;	हा	*P.*	to abandon.

† For rules of reduplication, see 'Study of Sanskrit Grammar' *p.* 94.

(3) Use roots of the 3rd class for words italicised.

Grammatical Exercise V.

(*a*) *Correct or justify the following* :—

आत्मा न हनति न हन्यते। ऋषि भूमौ स्वपति। रामः राक्षसं बाणेन् अहनन्। बाले, किमर्थं रोदसि। गृहमेधिनः भूमिं न अधिशयन्ते। सूर्यः पूर्वस्यां दिशि उदिति, पश्चिमायां च अस्तमिति। तस्मात् विद्हि कदा सोऽत्रागमिष्यति। भक्ताः विष्णु उपासन्ते। गुरुः चतुरं बालं स्तोति। अहं त्वयि न विश्वसमि। अहं धर्मं न विद्मि। द्वौ पुरुषौ वनेषु वृक्षान् छिनन्तः। शस्त्राणि आत्मानं न छिनदन्ति। दुर्जनः सुजनस्य कार्यं रुन्द्धि।

(*b*) Conjugate अस् (to be), ब्रू, विद् (to know), शी and रुध् in present tense, past imperfect, potential mood and imperative mood.

Exercise 27.

Nouns ending in अन्.

There is a *king* (राजन् *m.*), Aśvapati by *name* (नामन् *m.*) in the land of Madras[1]. *Brahma* (ब्रह्मन् *m.*) is the creator of this universe[2]. All the gods, oppressed by the demon[3] Tāraka, went to the *abode* (धामन् *n.*) of *Brahmā*. They were all honoured by *Brahmā*. *Brahmā* said to them, "Do not depreciate[4] *yourselves* (आत्मन् *m.*). Think of the *greatness* (गरिमन् *m.*) of Śiva. By his *glory* (महिमन् *m.*) everything will be accomplished." The gods praised him *of auspicious name* (सुनामन् *m.*). The *soul* (आत्मन् *m.*) never dies. One who regards the *soul* as impermanent[5] does not know it. The ascetics become absorbed in *brahman* (ब्रह्मन् *m.*). He who does not meditate[6] upon God (परमात्मन् *n.*) is ungrateful.

The *sacrificer* (यज्वन् *m.*) is free from all desires.[7] We honour such a *sacrificer*. The *king* gives wealth to Deva-

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1. Use plural. 2. विश्वं, जगत् *n*, सृष्टि *f*. 3. राक्षसः, रक्षस् *n*. 4. लघु मन्, अव+क्षिप् *VI P*. अप+लप् *I. P*. 5. अनित्यं, अशाश्वत, 6. ध्यै *I.P.*, समा+धा *III. u*. चिन्त् *X*. 7. कामः, इच्छा, वाञ्छा.

rāja Śarman (शर्मन् *m.*). There took place a severe[8] war[9] of *Caṇḍavarman* (चण्डवर्मन् *m.*) with *Praharavarman* (प्रहारवर्मन् *m.*). Out of these two the *armour* (वर्मन् *n.*) of the *king* of Ujjayinī is quite new. What are the *boundaries* (सीमन् *f.*) of India ? Even a *carpenter* (तक्षन् *m.*) can tell this. What is your *name* (नामन् *n.*) ? The stars[10] shine in the *sky* (व्योमन् *n.*). The *birth* (जन्मन् *n.*) of a deer of *gold* (हेमन् *n.*) is impossible. What will you do with this *hide* (चर्मन् *n.*) of the tiger[12] ? There is pain in his *joints* (पर्वन् *n.*). I pray for his *happiness* (शर्मन् *n.*) Is this *jest* (नर्मन् *n.*) not praiseworthy ? The power of *love* (प्रेमन्) is great. The *udgātṛ* sings *hymns* (सामन् *n.*) in the morning. In *lustre* (धामन् *n.*) he surpasses the *sun* (सहस्रधामन् *m.*)

Hints : In this exercise use words ending in अन् for the words italicised. The declension of masculine and feminine genders is exactly similar. The neuter words should be distinguished in Nominative, Accusative and Vocative. For the declension of words ending in अन् see Study of Sanskrit Grammar § 37.

Exercise 28.

Words ending in मन्, वन्, *and* हन्.

Indra (वृत्रहन् *m.*) is the god of gods[1]. *Aryaman* (अर्यमन् *m.*) is the name of a deity. *Indra* (मघवन् *m.*) rules in heaven[2]. The garden of *Indra* (मघवन् *m.*)is nandana by name. Good people have[3] confidence in *Indra*. At the command of *Indra* Cupid manifested himself in his court. Cupid bowed to *Indra* and said, " Sir, (भगवत् *m.*), by your favour[4] I can stagger the resolution of even the trident-holder,[5] what to say of ordinary *youths* (युवन् *m.*)." Hearing this, Indra got pleased. The *youths* are often very[6] rash.

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8. घोर. 9. युद्ध, जन्यं. 10. तारा, तारका, नक्षत्रं, ज्योतिस् *n.* 11. असम्भव, 12. व्याघ्र:, सिंहः. 13. श्लाघ्य, प्रशंसार्ह ।

1. देव देवः, 2. स्वर्गः, नाकः, त्रिदिवः—वं, दिव् *f.* 3. वि+श्वस् (governs the person in the loc.) 4. प्रसादः, कृपा 5. पिनाकिन् 6. साहसिक,

This task was easily accomplished[7] by the *youths*. Which of these two *youths* is stronger[8]? The *dog* (श्वन् *m.*) is a faithful[9] animal. The tail of the *dog* is never straight. A *young man* threw a piece of bread to a *dog*. Another *dog* ran up to that place. Both the *dogs* began to fight. In the meantime[10] a crow came and took away that piece of bread. *Youths*, do not behave like *dogs*. When some people quarrel[11] among themselves, others take away their possessions. Salutation to god *Indra*.

Hints. Use the Sanskrit words given in brackets for the words italicised. For their declension see S.S.G. § 38.

Exercise 29.

Words of irregular bases.

The true *path* (पथिन् *m.*) is that which is followed by great men. The resolute never abandon the *path* of the śāstras. On his *path* he saw a youth and said to him, "Sir,[1] how may I be *learned* (विद्वस्)." The *learned* enjoy happiness. The company[2] of the *learned* is obtained by good fortune. The *learned* are never haughty.[3] What was the *churning handle* (मथिन् *m.*) of the milky[4] ocean? He churns with the *churning handle*. The firm-minded do not swerve[5] from the *path* of justice. A *learned* man is honoured by the *learned* alone. The ignorant cannot understand the greatness of the learned. I never saw this *man* (पुमस् *m.*) before. Don't put confidence in that *man*. Is he a *man* who does not honour the *learned*? I listened to the conversation[6] of these two *learned men*. A fool looks ugly in the midst of the *learned* as a crane in the midst of swans. The picture of that *man* is very beautiful. The boys do not look beautiful in the midst of *men*. The body is purified[7] with water (अप *f.*) There are germs in impure *water*.

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7. अनु+स्था use *P.P.P.* 8. बलवत्तर. 9. विश्वासिन्, भक्तिमत्, अनुरक्त, स्वामिभक्त. 10. अत्रान्तरे. 11. विवद् I.A. कलहायते.

1. आर्य, भगवन्, भद्र, भद्रमुख. 2. संगति *f.* 3. उद्धत, हृप्त, सदर्प. 4. क्षीरोदधि *m.* क्षीरसागर: etc. 5. प्र+वि+चल् I.P. 6. संवाद:, संभाषणम्. 7. शुध् Pr. Passive.

Once a fight[8] took place of an *ox* (अनडुह् *m.*) with a lion. I see the *oxen* on the riverside. The cowherd goes along with the *oxen*.

Hints. Use Sanskrit words given in brackets for the words italicised. The declension of मथिन् is exactly similar to that of पथिन्. The word अप् is declined in the plural only. For the declension of these words see S S.G. §§ 38-42.

Grammatical Exercise VI.

(*a*) *Correct or justify the following*:

आत्मः न मरति। अस्ति लवपुर नगर्यां कश्चित् धनिकः रामशरणो नामा। आत्मः एव आत्मस्य बन्धुः, आत्मः एव आत्मस्य रिपुः। इदं सर्वं जगत् परमात्मेन व्याप्तम्। महान्तस्य ईश्वरस्य गरिमनं विचारय। हेमस्य मृगस्य जन्म असम्भवम्। मम पर्वेषु वेदना अस्ति। तारका व्योमनि प्रकाशन्ते। उद्गाता प्रातः सामान् गायति। धामना स सहस्रधामनं अतिशेते। मघवनः स्वर्गे शास्ति। युवानाः साहसिकाः भवन्ति। भगवन्ते कृष्णाय नमः। अर्यमो नामा यो देवः स ते पूजामर्हति। मघवने देवाय नमः। स श्वानेन सह वायुसेवनार्थं उद्यानं गच्छति। कथं अहं विद्वांसम् भवेम्। विदुषः सर्वत्र पूज्यन्ते। धीरः शास्त्रस्य पथिनम् नैव त्यजति। किं भवान् एतौ पुंसौ जानति।

(*b*) *Decline fully*:—

आत्मन्, राजन्, युवन्, पथिन् and पुमस्.

Exercise 30.

Atmanepada Past Imperfect 3rd person.

The pupils *saluted* (वन्द्) the teacher. The ascetics *were devoted* (रम्) in the meditation[1] of God. The children *got* (विन्द्) prizes[2]. Where *were* (वृत्) the books of the learned? The teacher *praised* (श्लाघ्) the strength of that bull. The servants *served* (सेव्) the king. The hearts of the timid *trembled* (वेप्) with fear. The teacher *spoke* (भाष्) to pupils. This youth *learnt* (शिक्ष्) mathematics[3] from the teacher. The

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8. कलहः, युद्धं।

1. समाधि *m.* ध्यानं *n.* 2. पारितोषिकं. 3. गणितं, गणितविद्या

Brāhmaṇas *began* (आ-रभ्) the study of the Vedas. The poets *extol* (श्लाघ्) the enemy of Vṛtra (वृत्रहन्). The trees *look beautiful* (शुभ्) with flowers. The preceptor *strove* (यत्) for the welfare of his disciples. The sages *saw* (ईक्ष्) their hermitages. The beggars *begged* (याच्) wealth of the wealthy. (Two) ministers *flattered* (कत्थ्) the king. The sun never *shone* (प्र+काश्) at night. The good teacher *forgave* (क्षम्) the faults of his pupils. The leaves of the trees *shook* (कम्प्). Having listened to the speech of Indra, Brahmā *smiled* (स्मि). His right[4] eye throbbed.

Hints. In this exercise, only the roots of the first conjugation are used. The Past Imperfect 3rd person is formed like the following :—

असेवत असेवताम् असेवन्त

Exercise 31.

Ātmanepada, Past Imperfect, 1st and 2nd person.

Then a son *was born* [जन् (जा)] Guhasena by name. I *obtained* (विन्द्) the fruit[1] of labour[2]. You *fought* (युध्) with a coward. I *obeyed* (अनु+रुध्) the order of the teacher. We *saluted* (अभि+वाद्) the teacher. He *swaggered* (प्र+गल्भ्) in vain[3]. The Brāhmaṇas *tasted* (स्वद्) the rice. Duryodhana wondered (वि+स्मि) at Bhīma's strength. We *began* the study[4] of Śāstras. He *endured* (सह्) pain in vain. The warrior *destroyed* (नि+सूद्) his enemies and *expected* (आशंस्) reward from his master. You *saw* a dog, we *saw* a bull. The sweetmeats *pleased* (रुच्) the children. We *sought* (मृग् 10 A) jewels. You *trembled* from fear of the king's punishment. The enemies *died* [मृ (म्रिय्)] by the arrows of the warriors. We *begged* wealth of you. We suspected (शङ्क्) fraud[5]. You *forgave* us our faults[6].

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4. दक्षिण, वामेतर.

1. फलं. 2. परिश्रमः 3. वृथा. 4. अध्ययनं. 5. कपटं-टः, उपधिः, छलं, कैतवं. 6. दोषः

Hints. (*i*) Some of the roots given in this exercise belong to the 4th, 6th and 10th conjugations. Distinguish them from those of the first conjugation.

(*ii*) The Past Imperfect 2nd and 1st person are formed like the following :—

2nd.	असेवथाः	असेवेथाम्	असेवध्वम्
1st.	असेवे	असेवावहि	असेवामहि

Exercise 32.

Ātmanepada (contd.).

The ascetic *praised* us. We *saluted* the king. The king *looked as beautiful* (शुभ) in his palace as the moon in the sky. The warriors *fought* in vain. I *saluted* the mother. The servants *obeyed* the orders of their master. The hearts of the timid *quaked* in the battle-field. The fool *grew* in body[1] but not in intellect[2]. We *begged* for rice[3]. The children *obtained* the rewards of their labour. I *learnt* music[4] from the singer[5]. The on-lookers *wondered* at the cleverness of Rāma. We *strove* for wealth for the satisfaction of mind. The burden *oppressed* the coolie. We (two) *saw* a bird on tree. There *were* five girls in the second class. All the warriors of Duryodhana *died* in the battle-field. The teacher did not *tolerate* the violation[6] of the order. The sages *strove* for absolution[7].

Hints. Use the Ātmanepada roots for the words italicised in this exercise. Make the Past Imperfect forms as in Exercise 4 and 5 of this section.

Exercise 33.

Atmanepada, Past Imperfect, 5th and 8th classes.

Who did not *enjoy* (अश् V A.) the fruit of his actions ?

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1. गात्रं, शरीरं 2. बुद्धि, 3. तंडुलः (uncooked), ओदनः—नं (boiled). 4. संगीत, संगीतविद्यां, 5. गायकः, गातृ 6. भङ्गः 7. मुक्ति, मोक्षः ।

The gardener[1] *collected* (चि V*u.*) flowers in the garden. The Vaiśya *hoarded* (सम्+चि) wealth. The mother *searched for* (वि+चि) her son. Last night the clouds *covered* (वृ V*u.*) the moon. Sītā *selected* (वृ V*u.*) Rāma as her husband in the svayamvara. I *shut* (सम्+वृ) the door[2] but he *opened* (अपा+वृ) it. The king *pressed out* (सु V*u.*) the Soma plant. On seeing[3] the enemy his body *shook* (धू V*u.*) with fear. The blind man *threw off* (धू V*u.*) the garland under suspicion[4] of snake. What did the sons of Dhṛtarāṣṭra *do* (कृ VIII*u.*) in Kurukṣetra ? I *did* this for your sake. You *did* me a great service. The boy *stretched* (तन् *VIII u.*) his hand.

Hints. Most of the roots given in this exercise are ubhayapadī. Their forms will be comparatively easier in Parasmaipada but the student should attempt in Ātmanepada throughout in order to ensure a fair knowledge of Ātmanepada construction.

The conjugational sign of the 5th class is नु and that of 8th class is उ. The augment अ should necessarily be added before the root in the Past Imperfect. The terminations of the Past Imperfect (which are all weak in the Ātmanepada) are the following :—

3rd person	त	आताम्	अत
2nd person	थाः	आथाम्	ध्वम्
1se person	इ	वहि	महि
e.g., चि→3rd person	अचिनुत	अचिन्वाताम्	अचिन्वत
कृ→3rd person	अकुरुत	अकुर्वाताम्	अकुर्वत

Exercise 34.

Ātmnepada, Past Imperfect (2nd class).

The sage *studied* (अधि+इ II A) the śāstras. I *studied* the

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1. उद्यानपालकः, मालाकारः, मालिन् ।
2. द्वार, द्वार् *f.*, प्रतिहारः । or कपाटं—टः-टी (leaf of door).
3. Use gerund. विलोक्य etc. 4. शङ्का, सन्देहः ।

Vedas. The pupil *said* (ब्रू II u) to the teacher. You *said* to me. I did not *hate* (द्विष् II u) him but hiss ins. The beggar *sat* (आस् II A) on the ground[1]. We *adored* (उप+आस्) the all-pervading[2] God. You *wore* (वस् II A) worn-out[3] garments[4]. The ascetic *slept* (शी II A) on the ground. The virtues of the Pāṇḍavas surpassed (अति+शी) those of the Kauravas. Śakuntalā *gave birth* (सू II A.) to a beautiful son. I praised (स्तु II. u.) his virtues. The good wife *concealed* (ह्नु II. A.) the demerits[5] of her husband. Daśaratha *governed* (शास् II.A.) Ayodhyā for several years. Why did you *hate* that young man? I *told* (चक्ष् II A.) Rāma the whole story. He *explained* (व्या—चक्ष्) this to me. You *spoke* very loudly[6]. You *studied* Rāmāyaṇa in the morning. Why did you *sleep* on the ground.

Hints. This exercise contains roots of the 2nd class. The conjugational sign of the second class is nil. The terminations are added directly to the root. This involves numerous complexities of Sandhi changes for which *cf.* S.S.G. § 79 (*e*).

Exercise 35.

Ātmanepada, Past Imperfect, (7th and 9th classes).

He *bought* (क्री ix. u.) this book for me. I *sold* (वि-क्री) this umbrella[1] for two rupees[2]. Did he *know* (ज्ञा=जा) me? I never *recognised* (अभि+ज्ञा) you. You *took* (ग्रह्=गृह् ix. u.) my book two months ago.[3] He *loved* (प्री ix. u.) me immensely. The waters of Gaṅgā *purified* (पू=पु ix. u.) the sinner. The wood-cutter *cut* (लू=लु ix u.) the trees in the forest. The horses *shook* (धु ix u.) their manes. Did you *know* him? Why did you *sell* your umbrella to him? On hearing the sad news he *became distressed* (खिद् vii A). He *cut* (छिद् vii u.) the enemy's head with sword. I *ate* (भुज् vii A) food in the morning. The king *appointed* (नि+युज vii u.) him minister.

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1. भूमि *f.*, मही, धरणी; पृथ्वी। 2. सर्वव्यापक। 3. जीर्ण 4. वासस् *n.* वस्त्रं। 5. दोषः, अवगुणः 6. अत्युच्चैः।

1. छत्रं, आतपत्रे, घर्मवारणं, जलत्रं. 2. रूप्यक. 3. वि+अति+इ II.P. 4. भृशं.

The king of Kashmir did not *obstruct* (रुध् vii *u.*) the path of Raghu. Cāṇakya splitted (भिद् vii *u.*) Malayaketu from Rākṣasa. You joined (युज् vii *u.*) me on the bank of the river.

Hints. The roots of the 9th class add the conjugational sign नी before consonant-terminations and न् before vowel-terminations. *e.g.*, अजानीत (3 Sing.) and अजानत (3 Plu.). The roots of the 7th class insert न् before the final consonant of the root. Thus the third person plural of रुध् will be अरुन्धत. All the roots given in this exercise are regular in conjugation for which see S.S.G. § 79 (*d*).

Grammatical Exercise VII.

(*a*) Correct or justify the following :—

उद्यानं पुष्पैः अशोभत्। शत्रोः सेनां विलोक्य योधानां हृदयानि अवेपन्। याचकाः धनिकं अन्नं अयाचन्त्। अहं मातरं अवन्दम्। छात्राः पारितोषिकानि अविन्दन्। पृष्ठेण सेवध्वम् अर्कं जठरेण हुताशनम्। वयं श्वानं ऐक्षावहे। अहं निजकर्माणां फलं अश्नुवम्। यूयं निजहस्तान् अतनुध्वम्। जलदः चन्द्रमसं अवृणुत्। व्यापारि धनानि समचिनुत्। सीता रामं पतिं अवृणुत्। अन्धाः सर्पशङ्कया मालिकाः अधुन्वन्त। महाविद्यालये विद्यार्थिनः किम् अकुर्वन्त। त्वमत्युच्चैः अभाषथा। छात्रः अध्यापकं अब्रूत्। ऋषयः भूमौ अशयन्त। काश्मीरस्य राजानः रघो मार्गं न अरुन्धन्त। वयं पुस्तकानि अक्रीणिमहे। त्वं इमं वृत्तान्तं न अजानथा। देवाः राक्षसानां बलं न अजानन्त।

(*b*) Conjugate the following roots in Past Imperfect and Imperative mood :—

ब्रू, युध्, कृ, ज्ञा (जा) and रुध्।

SECTION III

GENERAL EXERCISES

Exercise 1.

Sundarī and Nanda.

The story of Sundarī and Nanda is narrated by the great poet Aśvaghoṣa in his epic poem Saundrānandam. They loved each other as a pair of cakravāka birds. In fact, they were models of perfect beauty and were far superior to mortals although a little inferior to gods. Separated from each other the pair would not shine like moon and night devoid of each other. The ornaments did not add to her beauty. rather the ornaments themselves looked more beautiful when worn by her. Once Sundarī asked her husband to hold the mirror before her while she made a painting on her face. She then looking at his moustache made a similar painting on her face and Nanda suspecting joke soiled the mirror by blow of breath. Thus this pair lived long in happiness cutting jokes on each other, enkindling each other's affection and beguiling each other.

Hints. Read Saundarānada, canto IV, Shs. 1 – 23.

Exercise 2.

Nanda goes after Buddha.

Once Buddha came to the palace of Nanda for alms. Even at the house of his brother he stood like a stranger. The ladies were all busy with their work. Some pounded the sandal-paste, some perfumed the clothes, some strung fragrant garlands and others prepared the things for bath. Thus Buddha returned from that place without getting alms. A lady standing in the window saw Buddha returning from the house and said to Nanda, 'Sir, I think the Venerable Buddha

came to our house to do us favour, but has returned without getting alms, word or seat as from a desolate forest.' Hearing this, Nanda moved like a tree shaken by storm. He begged leave of Sundarī to go to Buddha to pay his homage. Sundarī unwillingly permitted him to go for a short time. Nanda got down from the palace and proceeded towards that side. The reverence for Buddha attracted him forwards, but love for Sundarī dragged him backwards. Thus out of irresolution he neither went nor stood like a royal goose floating on the waves. Then he took long strides and over-took Buddha soonafter.

Hints. Read Sh. 24—46 of canto IV of Saundarānanda.

Exercise 3.

Pārvatī's Penance

Pārvatī could not win over Siva by her supernatural beauty. She therefore thought of conquering him by hard penance. Even her mother could not dissuade her from this idea. Indeed who can oppose a mind of fixed resolve. Her penance in the forest was so severe that even sages wondered at it and came to see her from far and near. In the summer she sat in the midst of four burning fires with the hot sun above her. In the rainy season she slept on the ground in the open inspite of incessant rains. In the winter she spent her nights standing in the icy waters. She did not eat even the leaves of trees, what to talk of food. She thus came to be known as aparṇā. Śiva could not remain unaffected. He come to the penance grove of Pārvatī in the guise of an ideal brahmacārin and held long conversation with her in order to test her fidelity towards him.

Hints. Read Kālidāsa's Kumārasambhavam, V, 1—30.

Exercise 4.

Dialogue between Pārvatī and Brahmacārin.

Pārvatī welcomed the brahmacārin with due respect. After taking some rest, he enquired of her welfare, saying 'I hope,

you practise penance not transgressing the strength of your body, for body indeed is the foremost means of practising righteousness.' He then enquired of the reason why she practised so hard a penance. Coming to know from her female friend that she desired to obtain Śiva as husband, he despisingly laughed and enquired if it was not a mere joke. Being told that it was all reality, he pointed out the numerous defects of Śiva, his ugly looks, poverty, unknown birth and nakedness etc. Besides he wore a garland of corpses, roamed about in the cemetery, and had an old bull for his conveyance. He advised her to desist from that ignoble desire. Pārvatī was firm. She told him that he did not know Śiva in reality. Śiva was the source of all riches, and averter of all inauspiciousness. Naturally the ignorant people censure the conduct of the supernatural beings because they cannot understand it. When he wanted to say more, Pārvatī began to depart from that place. Then Śiva assumed his real form and gladdened her by saying. 'I am your slave purchased by penance.'

Hints. Read Kālidāsa's Kumārasambhavam V 31—86.

Exercise 5.

Raghu ascends the throne.

After Dilīpa, Raghu ascended the throne. The subjects felt very pleased on his rise to power just like the rising of the new moon. The invisible Lakṣmī served him with lotus umbrella, and the venerable Sarasvatī waited upon him in the form of bards. He won the hearts of his people by the administration of right justice. By his surpassing virtues he made the subjects forget the numerous qualities of his father. He always followed the path of righteousness, and gladdened his subjects by all possible means. Thus he was a Rājā in true sense of the term. When Indra contracted his rainy bow, Raghu held his victorious one. In fact, both (Indra and Raghu) held their bows in turn to render good to the subjects. The

autumn season, which made the river fordable and the paths devoid of mud impelled him for an expedition. When he started from the capital with his six-fold army to conquer the directions, the old matrons of the city showered fried rice on him.

Hints. Read Raghuvaṃśa, Canto IV, Sh. 1—27.

Exercise 6.

Raghu's Conquest of Directions I.

First of all, Raghu went towards the eastern direction. Leading a mighty army proceeding towards the eastern ocean he resembled Bhagīratha leading the holy Gaṅgā. Having conquered the various eastern countries Raghu reached the shore of the ocean. The *Sumhas* yielded to him without any fight. Thereafter he uprooted the Vaṅgas and fixed his pillars of victory there. Then he crossed river Kapiśā and proceeded towards Kaliṅgā. There he transplanted his piercing valour on the summit of mountain Mahendra. A very severe battle took place wherein the king of Mahendra was taken prisoner and ultimately released. He seized his wealth but not his land. Thereafter he proceeded towards the south. He enjoyed on the banks of Kāverī and then went across the Malaya mountain. In the south he met the Pāṇḍyas who could not withstand his valour and offered their huge riches in submission. After having enjoyed the Malaya and Durdura mountains he went across the Sahya mountain. (*Contd.*)

Hints. Read Raghuvaṃśa, Canto IV Sh, 28-52.

Exercise 7.

Raghu's Conquest of Directions II.

Thereafter he proceeded towards the western direction. There he widowed the Kerala ladies, having destroyed their husbands in the battle-field. His warriors then refreshed themselves by cool breezes from river Muralā. The western

kings paid the tribute to him voluntarily. Then he proceeded to conquer the Persians by land-route as a self-controlled person proceeds to conquer the sense-organs by self-realisation. There a terrible war took place with the westerners who were equipped with horses. Their bearded heads were lopped off with swords and strewn on the earth like masses of honey covered with honey-bees. The others offered submission without resistance. Thereafter his warriors removed the fatigue of glorious victory by enjoying at will. [*Contd.*]

Hints. Read Raghuvaṃśa, Canto IV, Sh. 53-65.

Exercise 8.

Raghu's Conquest of Directions III.

Then Raghu started towards the northern direction. He crossed river Indus and conquered the Hūṇas. The Kāmbojas could not withstand his valour in the batte-field and submitted without resistance. Thereafter he conquered the Himālayan tribes. In the Himālayas the lustrous herbs served him as oil-less lamps at night. Then he proceeded further, conquered the Utsavasaṃketas and made the Kinnaras sing an account of his victory. Having crossed river Lauhitya he conquered the lord of Prāgjyotiṣa. The king of Kāmarūpa offered him lordly elephants when he reached there. Thus having made a conquest of directions Raghu returned to his capital. It was characteristic of him that in spite of such splendid victory he did not become proud. He then performed a Viśvajit sacrifice and gave away everything in charity. Indeed the acquisition of the noble ones is for relinquishment like that of clouds.

Hints. Read Raghuvaṃśa, Canto IV, Sh. 66-86.

Exercise 9.

Story of Devasmitā I.

In the city of Tāmralipti, there lived a rich trader named Dhanadatta who had no son. According to the advice of the

brāhmaṇas, he performed a putrīya sacrifice and got a son whom he named Guhasena. When he grew up he was married to Devasmitā, the daughter of a distant trader, named Dharmagupta. After his father's death, Guhasena was asked by his relations to go to Kaṭāha island but his wife did not agree to this. Guhasena went to the god's temple along with Devasmita and kept a fast in order to seek guidance from the god. At night Śiva appeared to them in dream, gave them a pair of red lotuses and said, 'Take one each in your hands. If one of you proves faithless, the lotus in the hand of the other will fade, not otherwise.' In the morning they saw the lotuses in their hands and felt pleased. Guhasena then left for Kaṭāha island and began to trade there in jewels. [*Contd.*]

Hints. Read Somadeva's Devasmitā Kathā, Sh. 1-30.

Exercise 10.

Story of Devasmitā II.

In Kaṭāha island, four sons of traders were astonished to find the lotus in his hand always unfaded. Once they made him drink wine and then came to know the whole incident. The wicked fellows then left for Tāmralipti in order to spoil the conduct of Devasmitā. There they engaged a hermit-lady for this purpose. She went to Devasmitā's house, made friendship with her and advised her to lead a life of enjoyment. 'Satisfaction of physical organs is the highest dharma,' she said. Devasmitā agreed to her proposal. When the hermit-lady returned to her house to bring one of the four traders, she got prepared wine mixed with poison and an iron paw of a dog. A female servant was instructed to act as Devasmitā. When the trader's son came, he was received with respect and then made to drink that wine. When he lost his senses, he was made naked, marked with the dog's paw on his fore-head and thrown into a ditch full of impurities. [*Contd.*]

Hints. Read Somadeva's Devasmitā Kathā, Sh. 31-72.

Exercise 11.

Story of Devasmitā III.

When the trader's son recovered his senses he felt very miserable. He returned to his friends naked and said that he was robbed by the thieves. He pretended headache and tied his turban round his forehead. His other friends also met similar fate day after day. Then they left that house without informing the hermit-lady. She however felt pleased that she had succeeded in her object. When she and her pupil went to Devasmitā's house their noses and ears were cut.

Devasmitā then left for Kaṭāha island disguised as a merchant. She reported to the king of that place that those four were his run-away servants and that their fore-heads were marked with dog's paw by her. All were astonished to find it so. She then narrated the whole story. All praised the wise and faithful Devasmitā. They gave her immense wealth and she returned to her city with her husband safe and sound.

Hints. Read Somadeva's Devasmita Kathā Sh. 73-100.

Exercise 12.

Selected sayings I.

He who wishes to instruct the fools per force by good advice is attempting an impossible task. Learning is honoured among the kings, not wealth. A person devoid of learning is a beast. Good company removes the dullness of intellect, gladdens the heart and spreads fame in all directions. Does a lion ever eat dry grass? Even a person in distress wants a reward befitting his position. A person would get the amount of wealth that has been ordained by the creator even in a desert. Even the name is not heard of a drop of water fallen on heated iron; but when it falls into the shell inside the ocean it becomes a pearl. A good son would please the father by noble actions, and a good friend would remain constant in weal and woe. Good persons do not become

proud with wealth. The demoniac persons destroy others' good for selfish motives. What name can we give to those who destroy others' good without any cause ? Good people never leave a task in the middle. The steady persons never falter from the path of righteousness.

Hints. Read Bhartṛ Hari's Nītiśatakam.

Exercise 13.

Selected sayings II.

Pleasures are not enjoyed but we are enjoyed. Time is not spent but we are spent. Desire does not get old but we get old. Dense indeed is the power of infatuation. What high-minded person would beg for the sake of this cursed belly ! O heart, go to the abode of the Lord of universe, the bestower of boundless bliss. Birth is assailed by death and youth by old age. The old age stands threatening like a lioness. The diseases attack the body like enemies. Make hay while the sun shines. Acquire self-knowledge while the body is healthy. It is no use digging a well when the house is aflame. Will those fortunate days ever come to me when the old deer scratch their body against mine fearlessly ? Life is transitory like a flash of lightning. Whence can there be any pleasure to human beings ? Mother Earth ! Father Wind ! May I be absorbed in the Supreme Soul.

Hints. Read Bhartṛ Hari's Vairāgyaśatakam.

Exercise 14.

Buddha's First Visit outside.

Once prince Buddha made[1] up his mind to go outside the town to beguile[2] the mind. With his father's permission he ascended[3] a golden[4] chariot furnished[5] with four[6] horses and went out by the eastern[7] gate. There the prince saw an old

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1. निश्चयं चकार, मनश्चक्रे. 2. मनोविनोदयितुं 3. आ + रुह्
4. हिरण्मयं, काञ्चनमयं. 5. युक्त (*P.P.P.* from युज्). 6. Use instru. चुतर्भिस्तुरङ्गैः. 7. पूर्व द्वारा (instru. of द्वार्).

man whose[8] appearance was different from other men. His[9] hair were white and his body loose and drooping[10]. He held[11] a stick in his hand to support himself and walked very slowly. With his steadfast[12] eyes fixed on him the prince enquired of the charioteer,[13] "What a sight is this? Is this change natural[14] or voluntary?" The charioteer replied, "It is old age—the destroyer of beauty, the source of grief, the obstacle[16] of pleasures and the enemy of sense organs. It comes to all persons without exception." Hearing this the prince felt grieved and said, "If it be so take the chariot back to the palace. My mind is afflicted with fear[18] of old age and can no more enjoy this outing."

Exercise 15.

Buddha goes in quest of the Eternal.

Thus Buddha's renunciation[1] developed and he made up his mind to leave the home. When the[2] night remained a little, Buddha left his costly bed white as foam[3] and went stealthily[4] near the bed of his wife. There he saw his beautiful wife fast[5] asleep and the child lying[6] near her on the bed which was as soft[7] as lotus. He looked at their faces with unwinking[8] eyes for a moment, suppressed the infatuation[9] that then arose, bowed to the parents in mind[10] and went out

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8. पृथगाकृति (Bv. Compound). 9. Make Bv. compounds or simple phrases qualifying 'old man,' *e.g.*, सितकेशं or सितैः केशैरभ्युपेतं etc. 10. आनत (*P.P.P.* from आ+नम्). 11. यष्टि-विषक्तहस्तं. 12. निष्कम्पन, अनिमेष. 13. सारथिः. 14. स्वभाविक, प्राकृतिक. 15. यदृच्छा. 16. विघ्नः. 17. उद्विग्नचित्त, सविषाद. 18. जराभयं.

1. वैराग्य. 2. Use loc. absolute; किंचन (याम) मात्रशेषायां रात्र्यां (त्रियामायां). 3. फेनाभ, फेनश्वेत. 4. निभृतपादचारं. 5. निद्रामग्न, निद्रावलीढनेत्र. 6. शयान (Pr. *A. P.* from शी II *A.*) 7. कमल (पद्म, वारिज) कोमल. 8. अनिमेष. 9. (उदीयमान) मोह.

of the palace gate. There he mounted his horse. Being followed by a trustworthy[11] servant, this prince of twenty-nine[12] left the impermanent world and set out in quest of the Eternal[14]. That very night he crossed the dense[15] forests and desolate fields and went across the river where he got[16] down from the horse and asked his servant to return with the horse and ornaments.

Exercise 16.

Arjuna on the battle-field.

In the battle-field[1] of Kurukṣetra Arjuna said to Kṛṣṇa. "These are my own relatives.[2] I cannot fight[3] against them. My body trembles and my mouth is dried.[4] The bow slips[5] down from my hand. My mind is confused.[6] I see bad omens[7] and do not find any good[8] in killing my own relatives in battle. I desire[9] neither success nor kingdom. The relatives for whose sake kingdom is desired are all here to fight. Here are the preceptors, the grandsires,[1] the maternal uncles, the brothers-in-law,[11] the sons, the grandsons,[12] and the friends. I do not want to kill them even for the sovereignty of the three worlds.[13] How can we be happy[14] by killing our own men ? The minds[15] of the Kauravas are over-powered[16] with greed.[17] They therefore do not see this sin of fighting with one's own relatives. But why should we commit[18] great sin ? How can I kill Bhīṣma and Droṇa in battle with arrows. They are

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10. मनसि. 11. विश्वस्त, विश्रब्ध. 12. एकोनत्रिंशत्. 13. अनित्य, अशाश्वत. 14. नित्य. 15. सघन. 16. अवततार (Past perfect from अव+तॄ).

1. रणक्षेत्रम्। 2. स्वजनः, संबन्धिन्। 3. न योद्धुम् शक्नोमि। 4. परिशुष्, 4P. 5. स्रंस् I A. 6. भ्राम्यति। 7. निमित्तं, शकुनं। 8. श्रेयस् *n*. 9. कांक्ष् 1*A*. 10. पितामहः। 11. श्यालः। 12. पौत्रः। 13. त्रैलोक्यं। 14. सुखिन् (*adj.*)। 15. चेतस् *n*. 16. उपहत P.P.P. 17. लोभः। 18. कुर्याम *Potential Ist Person Plural.*

worthy of respect.[19] It is better to beg alms[20] than to kill such[21] praiseworthy men. I shall never fight." Saying this he became silent.[22]

Exercise 17.

Kṛṣṇa's reply to Arjuna.

Kṛṣṇa said to Arjuna " Arjuna ! Soul[1] is immortal.[2] Soul never dies. It is only the body that perishes. Soul never kills[3] anybody. Nor is the soul ever killed He is an ignorant[4] person whe thinks that soul is ever destroyed. The soul is never born.[5] It never dies. It is eternal.[6] Just as a porson adandons the worn-out[7] clothes and puts on the new[8] ones, similarly the soul abandons the worn-out bodies and takes the new ones. The sword cannot cut[9] it. The fire cannot burn it. The waters cannot make it wet,[10] and the wind cannot make it dry.[11] You are a Kṣatriya. For a Kṣatriya there exists nothing better than a meritorious[12] fight. Only the fortunate Kṣatriyas find such meritorious fight. If you refuse to fight people will publish your infamy.[13] The infamy of an honoured[14] person transgresses[15] death. The warriors will regard you as having fled[16] from battle through fear. The enemies will utter abuses[17] and censure[18] your strength.[19] What can be more painful[20] than this. Defeated you will get heaven. Conquering you will enjoy the earth. Rise up therefore, O son of Kunti,[21] with a resolute mind for the fight."

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19. पूजार्ह (*adj.*). 20. भिक्षा, भैक्ष्य। 21. एतादृश (*adj.*). 22. तूष्णीं (*ind*).

1. आत्मन् (*mas.*). 2. अमर (*adj.*) 3. हन्ति from √हन् 4. अपण्डित, मूर्ख (*adj.*). 5. √जन् (जा) 4 A. 6. नित्य (*adj.*) 7. जीर्ण (*adj.*). 8. नव (*adj.*). 9. छिन्दन्ति *3rd plu.* 10. क्लेदयन्ति *3rd plu.* 'make wet.' 11. शोषयति 'make dry.' 12. पुण्य (*adj.*). 13. अकीर्ति *f.* 14. सम्भावित (*adj.*). 15. अतिरिच्यते *3rd Sing.* (governs its object in the ablative). 16. उपरत (P.P.P.) 17. अपवादः। 18. निन्द् I P. 19. सामर्थ्यम्। 20. दुःखतर (*adj.*). 21. कौन्तेय।

Exercise 18.

The Battle of Mahabhārata.

The battle of Mahabhārata commenced.[1] Bhīṣma was the first general[2] on the side of the Kauravas. When he was killed[3] Droṇa was appointed[4] the next general. Droṇa's head was cut off[5] by Dhṛṣṭadyumna. When Droṇa's son, Aśvtthāman, heard[6] this he became full of anger.[7] Somehow[8] he was appeased[9] by Kṛpa. Aśvatthāman wanted to have revenge[10]. He therefore said, " I shall now request Duryodhana to make me the general." Accompanied by Kṛpa he went to Duryodhana but he had promised[11] generalship to Karṇa. Aśvatthāman felt disappointed[12] and began to weep. Karṇa rebuked[13] him for that and Aśvatthāman too pointed[14] out his low birth. Thus, they began to quarrel.[15] They held out their swords as well but they were prevented[16] by Duryodhana and Kṛpa. Just at that time they heard the cry[17] of Duḥśāsana being killed by Bhīma. Aśvatthāman ran at once to save him. But in the mean time Duḥśāsana was mercilessly[19] killed by Bhīma. Duḥśāsana had insulted Draupadī in court and now he reaped[20] the fruit of his wicked actions. Those who insult woṃanhood die a mirerable[21] death.

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1. आ-रभ् I A. 2. सेनापति *m*. 3. Use Loc. Absol. Clause. 4. नियुक्त P.P.P. 5. छिन्न P.P.P. 5. श्रु (Use Present Active Participle). 7. सामर्षः, सक्रोधः । 8. कथमपि (*ind*). 9. सान्त्व् 10. U. 10. प्रतिकारः । 11. प्रति-श्रु (use Participial form). 12. हताश, भग्नाश (*adj*.). 13. गर्ह् 1 U. 10 A. 14. दिश् 6 P. 15. कलहं कर्तुं, योद्धुम् (Infinitive). 16. निवारित P.P.P. 17. आक्रन्दनं. 18. हन्यमान् (*Present Passive Participle*). 19. निर्दयं (*adv*.). 20. लभ्, भुज् (use Participial form). 21. गर्हणीय (*adj*.).

Exercise 19.

The truthful Hariścandra.

In Tretāyuga there was a royal sage[1] by name Hariścāndra. Once in dream he gave away his whole[2] kingdom to a certain Brāhmaṇa. In the morning[3] he began to search[4] after that Brāhmaṇa. He found Viśvamitra who said to the king 'O liar[5]! Why do you not give me the promised kingdom even now.' The king said, " I was searching after you. Now take the kingdom." Viśvamitra accepted[6] and said, "Now get me the dakṣiṇā befitting[7] this charity." The king offered[8] a huge sum but he had given away his all already. He therefore said " I shall keep my word. You will get the money got[5] by the sale[10] of our bodies." Viśvāmitra troubled[11] them a good deal.[12] His son was sold.[13] His wife was sold. He himself was sold to a Caṇḍālā. His son was killed.[14] As Caṇḍāla's servant he was ordered [15] to kill his own wife. Notwithstanding[16] he did not swerve[17] from his dharma. At length Viśvāmitra had to yield. Truth succeeded. Ages have passed[18] away but Hariś-candra is remembered even now with reverence[19] as 'Truthful[20] Hariścandra.' As long[21] as the sun and the moon are there his name will be remembered by the people. It is rightly said, " Dharma protects him who protects dharma."

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1. राजर्षि । 2. अखिल (*adj.*). 3. कल्ये, प्रातः (*ind.*). 4. अन्विष्. 5. अनृतवादिन् (*adj.*). 6. स्वीकृ (use Participial form). 7. अनुरूप । 8. अर्पितवान् P.A.P. 9. लब्ध P.P.P. 10. विक्रयः । 11. पीड् 10 U. 12. भृशं (*ind*). 13. विक्रीत P. P. P. 14. हत P.P.P. 15. आदिष्ट P.P.P. 16. तथापि (*ind.*). 17. वि-चल 1 P. 18. व्यतीत P.P.P. 19. सादरं (*ind.*). 20. सत्यवादिन् (*adj*). 21. यावत्-तावत् ।

Exercise 20.

Draupadī's *svayamvara*.

In ancient days the marriage used to take[1] place by svayamvara. Sītā's marriage took place by svayamvara ; so also Draupadī's. The svayamvara of Draupadī was announced.[2] Whosoever while looking[3] down[4] in the water will pierce[5] the eye of the fish hung[6] up will marry[7] Draupadī. Many brave kings assembled[8] to try their fortune. The Pāṇḍavas also dressed[10] as Brāhmaṇas were present[11] there All the kings failed. Drupada then rebuked all the Kṣatriyas. Arjuna could not tolerate[12] this. He said 'I shall try[13] now.' The king agreed. Arjuna at once[14] pierced[15] the eye of the fish, and Draupadī threw the garland of victory[16] around his neck. The kings present there became jealous[17] and said, 'Let us kill[18] the Brāhmaṇa and take Draupadī by force.' But they were all defeated by the Pāṇḍavas. Afterwards[19] it was known[20] that he was Arjuna and the five Brāhmaṇas were the five Pāṇḍavas. Drupada was then immensely[21] pleased.

Exercise 21.

Birth of Kumāra.

Satī was the devoted[1] wife of Śiva. She was the daughter of Dakṣa. Once in the sacrifice[2] of Dakṣa Śiva was knowingly[3]

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1. भवति स्म । 2. घोषित P.P.P. 3. पश्यन् Pr. A.P. 4. अधस्तात्. (*ind.*). 5. भेत्स्यति *future 3rd Sing.* 6. उपरि धृत P.P.P. 7. परि-णी 1P. 8. एकत्री भू 1P. 9. परीक्षितुं (infinitive). 10. ब्राह्मणवेश-धारिन् । 11. उपस्थित P.P.P. 12. सोढवान् P.A.P. *3rd. Sing.* from √सह् । 13. यत् 1 A. 14. सद्यः । 15. विद्धवान् P.A.P. 16. जयमाला । 17. समत्सर (*adj.*). 18. हन्याम *Potential 1st Plu.* 19. तदनन्तरं (*ind.*). 20. विज्ञात P.P.P. 21. अतीव (*ind.*)

1. पतिव्रता, सती भार्या । 2. यज्ञः । 3. ज्ञानपूर्वं, कामतः (*adv.*).

insulted[4] by her father. She could not tolerate this. She therefore[5] gave up[6] her body by the practice[7] of yoga. In the[8] next birth she was born as Pārvatī, the daughter of Himālaya. When she attained[9] majority her father allowed[10] her to serve Śiva practising[11] penance on the summit[12] of the mountain. In the mean time the gods oppressed[13] by Tāraka prayed[14] to Brahmā, 'Lord ! That wicked demon oppresses us all exceedingly. Protect us. We have come to your refuge[15] now''. Brāhmā said "Śiva's son alone can destroy[16] the demon. Try therefore to attract his mind by Pārvatī and your object[17] will be achieved."[18] Cupid[19] accompanied by Vasanta tried to accomplish[20] the order of Indra by captivating[21] his mind but when Śiva knew this he reduced him to ashes[22] by the fire of his anger. Pārvatī then began to practise hard penance in the forest. Once Śiva came to her in the guise of a Brahmacārin and seeing her deep[23] affection in him manifested[24] himself. Then Pārvatī overpowered with shyness[25] bowed to him. Afterwards with the permission of her father Śiva married her. When some time passed away, a son Kumāra Kārtikeya by name was born of them. Afterwards accompanied with a huge army he killed the demon Tāraka and released[26] the gods from oppression.[27]

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4. तिरस्कृत P.P.P. 5. अतः (*ind.*). 6. मुच (मुञ्च) 6P. 7. रीति *f.* 8. आगामिनि जन्मनि । 9. प्रगल्भे वयसि । 10. अनुज्ञातवान् P.A.P. 11. तपस्यन् Pr. A.P. 12. शिखरं । 13. पीडित P.P.P. from √पीड् । 14. प्रार्थितवन्तः P.A P. 15. शरणं । 16. हन्तुंसमर्थः । 17. उद्देश्यं । 18. सफलीभू 1 P. 19. मदनः । 20. साधयितुं (*infinitive*). 21. हरणं, मोहन । 22. भस्मीसात् कृतवान् । 23. गाढ़स्नेहः । 24. प्रकटीकृ । 25. लज्जा । 26. मुच् (मुञ्च) 6P. 27. दुःख, कष्ट ।

Exercise 22.

Urvaśī.

Urvaśī was a nymph[1] in the heaven of Indra. Once she was captured[2] by the demon Keśin and rescued[3] by the king Pururavas. On the way the king became captivated[4] by her superhuman[5] beauty. Urvaśī too admired him in her mind for his extraordinary[6] power, but none knew the feelings[7] of the other. When Urvaśī departed[8] she pretended[9] that her cloth was stuck[10] in the creeper and looked[11] back on the king. Once the king was pining[12] for her in the pleasure-garden,[13] when Urvaśī came there in an invisible[14] form and overheard the king. She threw a birchleaf[15] letter[16] indicating her immense love. She was speedily called[17] back to heaven to stage a drama.[18] There her affection for Pururavas became disclosed.[19] Bharata cursed her to go down to the mortal region.[20] Thus Pururavas obtained his beloved Urvaśī. Once she entered into the grove[21] of Kumāra Kārtikeya and was changed[22] to a creeper. The king became mad[23] in her separation. By chance[24] he found the jewel of Re-union[25] and got Urvaśī back. Many years passed away in happiness. Once a hermit[26] lady came to the palace to return her son. Then the secret[27] was known that she gave birth[28] to a son but fearing separation from her husband she deposited[29] him with

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1. अप्सरस् *f.* 2. गृहीता P.P.P. 3. रक्षिता P.P.P. 4. मुग्धः, आकृष्टः। 5. अमानुषं (*adj.*). 6. असाधारण (*adj.*). 7. मनोभावः। 8. प्रतस्थे, प्रययौ। 9. अप-दिश् 6 P. 10. संलग्नं। 11. परिवृत्य विलोकितवती। 12. उत्कण्ठमान Pr. A.P. 13. क्रीडोद्यानं। 14. अदृश्य (*adj.*). 15. भूर्जपत्रं। 16. लेखः। 17. प्रत्याहूता P.P.P. 18. नाटकं। 19. प्रकटी भू 1P. मर्त्यलोकं। 21. उपवन। 22. परिणत P.P,P. 23. उन्मत्त (*adj.*). 24. दैवात्। 25. संगमनीयं। 26. तापसी। 27. रहस्यं। 28. प्रसूतवती P.A.P. 29. निक्षिप्तवती P.A.P.

the hermit-lady for instruction[30] and now that the king had seen the face of the son born of her she must retire to serve Indra. All felt grieved[31] but Nārada came there to deliver the message, "Indra is pleased with you, O king, and Urvaśī has been allowed by him to stay with you, as long as you live." All felt grateful. Thus they passed many years in happiness.

Exercise 23.

Kālīdāsa.

In Sanskrit literature[1] Kālīdāsa occupies[2] the highest[3] position.[4] He is known[5] for his mahākāvyas, dramas and lyric[6] poetry. Among his dramas, the 'Abhijñānaśakuntalam' is the best. The western[7] scholars[8] too praise Kālīdāsa for his unparalleled[9] dramatic art.[10] His other dramas are the Vikramorvaśīyam and the Mālavikāgnimitram. The mahākāvyas are the Raghuvaṃśa and the Kumārasambhava. His 'Meghadūta' is exceedingly[11] praised and the 'Ṛtusamhāra' is also said to be his work[12]. He is the Shakespeare of India. Unfortunately[13] we do not know definitely[14] when he lived.[15] It is said that he lived in the first century[16] before Christ.[17] But in history[18] we do not find any king Vikramāditya at that time. It is further said he lived in the reign[19] of Chandragupta the second, who is also known as Vikramāditya. There are some other theories[20] also. Nothing can be said definitely at present.

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30. विद्यालाभः । 31. सविषादः ।

1. साहित्य । 2. धृ 10 P. 3. उच्चतम (*adj.*). 4. पद, पदवी । 5. प्रसिद्ध, विख्यात (*adj.*). 6. गीतकाव्य । 7. पाश्चात्य (*adj.*). 8. विद्वांसः *Nom. Plu.* 9. अनुपम (*adj*). 10. नाटकीय कौशलं । 11. अतिमात्रं (*ind.*). 12. कृति. *f.* 13. दुर्भाग्यतया । 14. निश्चयेन । 15. बभूव (*i.e.*, existed). 16. शताब्दी । 17. क्राइस्ट-पूर्वं । 18. इतिहासः । 19. राज्यं । 20. मतं ।

Exercise 24.

Knowledge is power[1]

On a certain tree there lived a couple[2] of crows. In a hole[3] of the same tree there lived a snake. He always ate away their issue.[4] When the female crow became pregnant[5] again she said to the crow, ' Let this tree be given up.' The crow said, " Beloved ! Don't fear.[6] He has been tolerated[7] so far Now I won't forgive[8] him. " She said, "How will you be able[9] to fight[10] with the poweful adversary."[11] He said, "Knowledge is power." Saying this he went to a tank.[12] The son of the king came there to bathe. At the time of bath he took off[13] his golden necklace[14] and placed it on the ghāt.[15] The crow held it by his beak[16] and placed it in the hole of the snake. The servants of the king followed[17] the crow and came to that tree. There they dug[18] the hole. The snake came out and was killed by the royal servants.[19] Thus the crows were saved from this calamity.[20] It is rightly[21] said, 'Knowledge is power.'

Exercise 25.

Going to School.

It is summer[1] season.[2] The sun rises[3] in the east,[4] The boys go to school to read. On the way they call[5] Ramā. Ramā is an idle[6] boy. He is yet asleep.[7] His mother calls him and

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1. बुद्धिर्यस्य बलं तस्य । 2. दम्पती । 3. विवरं । सन्तति *f.* 5. गर्भवती, आसन्नप्रसवा । 6. न भेतव्यम् । 7. सोढः P.P.P. 8. क्षम् 1 A. 9. समर्थः । 10. योद्धुम् *Infinitive.* 11. शत्रुः । 12. तड़ागः, जलाशयः । 13. अप-नी 1 A. 14. सुवर्णमाला । 15. तीरं । 16. चञ्चू *f.* 17. अनुगम् 1P. 18. खन् 1P. 19. राजपुरुषः । 20. कष्टं । 21. साधु (*ind.*).

1. ग्रीष्मः । 2. ऋतुः, कालः । 3. उदेति । 4. पूर्वस्यां दिशि । 5. आ-ह्वे (ह्वय) 1 P. 6. आलस्यशील (*adj.*). 7. सुप्त P. P. P.

says, " Rāma, get up.[8] Your friends are calling you. It is now time[9] for school. If you go late[10] the teacher will be angry with you. He will punish you. Other boys will study their lessons, and you will be punished.[11] Do you not feel ashamed[12]? Good boys go to school in time. They study their lessons with attention.[13] The teacher praises such students. They are praised by their parents also. No one likes a lazy[14] boy. Laziness[15] is the cause of failure.[16] If you do not study now you will repent[17] afterwards. Get up therefore and run to school speedily."

Exercise 26.

An unknown[1] guest[2].

There was a great tree on the bank of the Ganges. In the hollow[3] of that tree there lived an old blind vulture.[4] Out of pity[5] the birds gave him a little to eat from their own food. Thus he lived and protected the children[6] of the birds. Once a cat[7] came there to eat the children of the birds. Seeing a cat they made a noise[8] and the vulture said, ' Who is there ?' The cat got frightened[9] but said, " I am a cat. I daily bathe on the bank of the Ganges and observe[10] a fat[1]s[1]. The birds daily praise you before me that you are interested[12] in the knowledge of Dharma. I have therefore come to hear Dharma from you." The vulture trusted[13] him. Thus the cat began to live in the hollow of the same tree. Daily he killed[14] some children of the birds, brought them in the hollow and ate them

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8. उत्-स्था 1 P. 9. समयः, वेला। 10. विलम्ब्। 11. तड् (ताड्) 10 U. 12. विलज्ज् 1A (to feel ashamed). 13. ध्यान। 14. निरुद्यम (*adj.*). 15. आलस्यं। 16. अनिष्पत्ति *f.* अजयः। 17. अनु-शुच 1 P.

1. अज्ञात, अज्ञातकुलशील (*adj.*). 2. अतिथिः। 3. कोटरं। 4. गृध्रः। 5. सदयं। 6. शावकः। 7. मार्जारः। 8. कोलाहलः। 9. भयाकुल (*adj.*). 10. चर् 1 P. 11. व्रत। 12. धर्मज्ञानरत। 13. विश्वस्तवान् P. P. P. 14. हतवान् P.P.P.

away. The birds began to search[15] hither and thither.[16] Seeing this the cat went away. The birds came in the hollow and found the bones[17] of the dead children. They said, "The children have been eaten by this very vulture." Thus the vulture was killed by all the birds. It is truly said, "An unknown guest should not be given accommodation.[18]"

Exercise 27.

A greedy[1] Brāhmaṇa.

Once in a forest there was an old tiger. While sitting[2] on the bank of a tank with Kuśa in hand he used to say 'O you travellers[3]! Take this bracelet[4] of gold.' Once a poor[5] Brāhmaṇa overpowered with greed[6] said, 'Where is your bracelet ?' Spreading[7] his hand the tiger showed it to him and said, "I daily take bath and practise charity[8]. I am very old. My nails[9] and teeth[10] have fallen off. Mine is such absence[11] of greed that I want to give even this bracelet to somebody. You are a poor man. Therefore I offer it to you. You should not fear. Have a bath in this tank and get the bracelet. You are a fortunate[12] man that you have come this way." Hearing this the Brāhmaṇa had confidence in him. He entered that tank, got plunged[13] in mud and was killed by the tiger. Thus[14] the greedy people suffer in this world.

Exercise 28.

The mice that eat iron.[1]

Once a trader[2] thought of going to a foreign country.[3] He

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15. अन्विष् । 16. इतस्ततः (*ind.*). 17. अस्थि *n.* 18. वासः ।

1. लुब्ध, सतृष्ण (*adj.*). 2. उपविष्टः P.P.P. 3. पान्थः । 4. कङ्कनं । 5. दरिद्र (*adj.*). 6. लोभाभिभूतः । 7. प्रसार्य । 8. दानं । 9. नखः । 10. दन्तः । 11. लोभविग्रहः । 12. धन्य, सौभाग्यवान् (*adj.*). 13. निमग्न P.P.P. 14. एवं (*ind.*).

1. लोहभक्षक (*adj.*). 6 वणिज् । 3. विदेशः ।

left his balance[4] made of steel[5] with his friend. When he returned[6] he said to his friend, 'Well, where is my balance ?' He replied, "I am sorry[7] it has been eaten away by the mice." The trader said, 'Don't you worry. There is nothing permanent[8] in this world. I want to take my bath in the river. So send[9] your son along with me.' The friend did accordingly. The trader took his bath and then threw that boy in a cave[10] and covered[11] it with a big slab.[12] When he returned home the friend asked, 'Where is my son ?' The trader replied, 'I am really sorry. He was carried away by a hawk[13] from the river bank.' The friend said, 'O liar ! How can it be ?' The trader replied, 'O Truthful one ! Where the balance of steel can be eaten away by the mice, what wonder[14] is there if a boy is carried away by a hawk.' The friend then admitted[15] his mistake[16] and got the boy by returning the balance.

Exercise 29.

An unwise servant.

A king had a devoted[1] servant. He served him day and night but he was devoid of any intellect.[2] Once the king got asleep and the servant served him with a fan.[3] In the meantime[4] a fly[5] sat on the bosom[6] of the king. Being warded[7] ofi by the fan repeatedly[8] she sat there again and again. The servant then got furious.[9] He took a sword[10] and dealt a blow in order to kill her. The fly flew away but the king got killed by that blow. It is rightly said that an unwise[11] servant is worse than a wise enemy.

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4. तुला *f.* 5. लोहमयी (*adj.*). 6. नि-वृत् 1A. 7. क्षम्यताम् । 8. नित्य (*adj.*). 9. प्रेषय *Impv. 2nd Sing.* 10 गुहा । 11. प्र-छद् 10 P. 12. शिला । 13. श्येनः । 14. आश्चर्यं । 15. स्वीकृतवान् P.P.P. 16. अपराधः, स्खलितं ।

1. भक्तिमान् (*adj.*). 2. निर्बुद्धिः । 3. व्यजन । 4. तस्मिन्नेव काले । 5. मक्षिका । 6. हृदयं, वक्षस् । 7. निवारिता P.P.P. 8. मुहुर्मुहुः । 9. सक्रोध (*adj.*). 10. खड्गः । 11. अपण्डित, मूर्ख, (*adj.*).

Exercise 30.

Loss of memory.[1]

Once a philosopher[2] met an old farmer[3] and said, 'Well, do you know who is your creator.[4]' The farmer said, 'I do not know who my creator is.' The philosopher then called a small boy and asked the same question.[5] The boy replied at once "Yes, my creator is God." The philosopher then censured the farmer's ignorance[6] and began to move. The farmer then said, 'Just hear. Why do you censure me ? I am a very old man. I was born eighty[7] years ago. I have, therefore, forgotten[8] who my creator was. This boy was born only a few[9] years ago[10] and remembers his creator even[11] now.' The philosopher laughed and went away.

Exercise 31.

Wolf[1] *and Fox.*[2]

A wolf and a fox were fast friends. The fox used to relate[3] to the wolf the exploits[4] of man and say, " Dear wolf, man is a difficult creature to deal[5] with. God forbid we should ever be in his clutches[6]." The wolf had never seen man before with his own eyes. So he laughed over and said, ' You timid[7] fellow, You do not know how to hold your[8] own when you meet a foe. If ever I am confronted[9] with a man he will know the terrible result of it.' The fox took him towards the road most frequented[10] by men and asked him to[11] wait. Soonafter an old farmer happened to pass that way. Seeing him, the wolf laughed and said, " Well, do you call this

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1. स्मृति-नाशः। 2. दर्शनज्ञः। 3. कृषिकः 4. स्रष्ट *m.* 5. प्रश्नं। 6. अज्ञानं। 7. अशीति। 8. विस्मृतवान् अस्मि। 9. कतिपय (*adj.*). 10. व्यतीत P.P.P. 11. अधुनाऽपि।

1. वृकः, ईहामृगः। 2. शृगालः 3. Use dative of person. 4. कृत्यं, पराक्रमः, विक्रमः। 5. व्यव+हृ, प्रति+कृ, नि+रुध use infinitive. 6. मुष्टिबन्धः, हस्तः, मा आवां तस्य हस्ते पतेव। 7. कातर, भीरु। 8. आत्मानं स्तंभ् , धृ, अव+लम्ब् use infinitive. 9. अभिमुखयति or संमुखीभू I.P. 10. नित्यं आश्रि I.*u*. or अभिगम् I.P.। 11. प्रति +पाल् X.

scarecrow[12] a man?" The fox replied, "This fellow was once a man but is no longer so. Wait a little more, and you will see a real man."

Exercise 32.

The Wild boar[1]

Nobody on earth, not even a lion, an elephant, or a man can cow[2] down a wild boar by wounding[3] him severely.[4] Once upon a time all the wild boars assembled in a forest. One of them said, 'I dreamt[6] a dream last night.' Another who was very greedy[6] retorted that he might have dreamt of roots and plants; and that he had probably eaten to his heart's[7] content in the dream. A third boar who was rather mischievous[8] said, "You probobly saw in your dream nice crops and vines[9] which you uprooted and destroyed."

(*i*) You are for hoarding money at all times.

(*ii*) I straind[10] every nerve but the tyrant[11] remained unmoved.

(*iii*) The joy of all my companions knew no bounds.

(*iv*) You were labouring under a grave misunderstanding[12] in this matter.

Exercise 33.

Hours for taking Meals

We have to confess with regret that we do not have regular[1] hours for taking meals. The whole of the western[2] world takes food at one particular hour. Nobody will offer an Englishman[3] anything to eat before[4] or after[5] that time, he

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12. बिभीषिका, भयहेतुः ।

1. वराहः, किरिः, शूकरः । 2. नि+ग्रह्, वशं नी, use inf. 3. आ (or अभि)+हन् । 4. निष्ठुरं, तीव्रं, बलवत् । 5. स्वप्नो दृष्टः 6. लुब्धक लोलुप, गृध्नु । 7. यथेच्छं, आचित्ततोषं, निकामं, प्रकामं । 8. दुर्बुद्धि, दुष्टमति, कुचेष्टाप्रिय । 9. द्राक्षा । 10. सर्वात्मना प्रयत् I. A. 11. उपद्रविन् *m.*, लोकोपप्लावकः । 12. मिथ्याबोधः, भ्रमः ।

1. नियत (निश्चित) समय. 2. पाश्चात्य जगत् 3. आङ्गलभूमिकः

may take it ill or feel[6] insulted. But in our country guests are served at all hours whether it is day or night, and in season, and out[7] of season, because we have no fixed principle[8] of our own. He who is not punctual[9] in taking his meals can hardly be expected to observe punctuality[10] in the performance of other duties of life. We go on munching[11] at all hours and still express our wonder at our not keeping good health. If we suffer from fever[12] to-day, we fall a prey to indigestion[13] the next day.

Exercise 34.

Duryodhana in distress.

The Pāṇḍavas put on their armour[1] and rode in chariots. No sooner had they reached the battle-field than they made such a spirited[2] attack that it bewildered[3] Raja Caturasena. Arjuna, the matchless[4] archer,[5] at last reached Caturasena, fighting every inch of his ground. As soon as the king beheld him he said, 'Dear Arjuna, I regret that we fell to fighting with each other without knowing whom we were fighting against.' Arjuna too showed ignorance[6] and begged his pardon.[7] After making these remarks, both friends dismounted from their chariots, and embraced[8] each other cordially. At the intercession[9] of Arjuna, Raja Cuturasena set Duryodhana and his comrades free. Duryodhana had to hang his head down in shame,[10] when he reflected on the bad treatment he had meted

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4. पूर्वं use abl. 5. पश्चात् use abl. 6. आत्मानं अवमतं गणयेत (चिन्तयेत्). 7. कुसमये. 8. नियमः 9. सामयिक, समयनिष्ठ. 10. समयपालनं, सामयिकता. 11. चर्व् I.P, X. 12. ज्वर. 13. अजीर्णं

1. वर्मन् *n.* कवचः-चं, कंचुकः 2. साहसिक,वीर्यवत्, ससत्त्व. 3. आकुलीकृ, संभ्रम् (caus.) 4. अप्रतिम, निरुपम, अद्वितीय, 5. धन्विन् *m.*, निषंगिन् *m.* इषुधरः 6. अज्ञानं, अनभिज्ञता. 7. क्षमां प्रार्थ् X.A. 8. आलिंग् I. P., आश्लिष् IV. P. उप+गुह् I*u.*, परि+स्वंज् I.A. 9. माध्यस्थ्यं, मध्यस्थता. 10. लज्जा, ह्रीः, त्रपा, व्रीडा.

out to the Pāṇḍavas, and the kindness and sympathy which they had on their part extended to him. Thus very much disconcerted,[11] the king returned to his capital.

Exercise 35.

The month of Jyestha.

"It is the month of Jyeṣṭha. How intolerable[1] is the heat now-a-days! God protect us from it. How scorching[2] is the sun, how unbearable its heat! The earth and sky are burning like furnaces.[3] People are tired of waving[4] their fans[5] all day long. Everyone complains[6] of the intense heat. Not to speak of men, even the birds and the beasts are perturbed[7] by it. Almighty and Gracious God, let there be a downpour[8] of rain soon, so that we may revive our spirits again." "Do not lose heart, friend, everything in this world has its fixed time. Let fifteen or twenty days more pass,[9] and you will have rains enough to spare, so that you shall simply get tired[10] of them."

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11. प्रति (or व्या) + हन् use P.P.P.; भग्नोद्यमः, पराभूतः ।

1. असह्य, दुःसह. 2. उच्चण्ड, दाहक, प्रखर. 3. अग्निकुंडं, अन्तिका, उध्मानं. 4. धू V. IX. *u*. चल् caus. 5, तालवृंतः, व्यजनं, वीजनं 6. आ (or अधि) + क्षिप्. 7. आकुलीकृ. 8. धारासारः, धारापातः 9. व्यति + इ. 10. श्रान्त, निर्विन्न.

SECTION IV

UNIVERSITY EXERCISES WITH HINTS.

This section contains the translation exercises set in the University Examination in different years. If the student has gone through this book carefully he will find little difficulty in translating them with the hints given.

I. (*a*) Once Newton invited[1] a friend to dinner.[2] The guest[3] arrived; dinner was served.[4] Newton was in his room working. The friend waited some time and then, partly from sheer[5] annoyance,[6] partly from a desire to be smart,[7] ate all the dinner, Newton's share included. Presently[8] the host[9] entered, greeted his friend, and sat down at the table. He lifted[10] the cover[11] of the chief dish,[12] stared awhile blankly[13] at the bones, and at length said with a sigh[14]: 'I forgot that we have already dined.'

(*b*) A man in the[15] East gave up all worldly concerns[16] and retired to a wood, where he built a hut and lived in it. His only clothing was a piece of cloth[17] which he wore round his waist. But, as ill[18] luck would have it, rats were plentiful in the wood, so he had to keep a cat. The cat required milk to

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Hints. I. 1. आ+मन्त्र् X A, नि+मन्त्र् X A, आ+ह्वे I P, समा+ह्वे I P. 2. भोजनं, आहारः। 3. अतिथिः, अभ्यागतः। 4. परिविष् C; अन्न उपस्था C. 5. केवल। 6. व्यथा, बाधा, पीड़ा, दुःखं, क्लेशः। 7. तीक्ष्णमतिः, कुशाग्रबुद्धिः। 8. अचिरात्, सपदि। 9. गृहिन्, निमन्त्रकः। 10. उन्नम् C, उत्था C. 11. आवरणं, आच्छादनं, 12. शरावः, स्थालिका। 13. शून्यतया। 14. निश्वासः, दीर्घं निश्वस्य। 15. पूर्वीयः पूर्वदेशीयः, प्राच्यः। 16. व्यापारः, कार्यं। 17. अम्बरं. परिधानं, आच्छादनं। 18. दुर्भाग्यतया।

feed[19] it, so a cow had to be kept. The cow required tending[20], so a cow-boy was employed. The boy required a house to live in, so a house was built for him. In this manner a little township[21] sprang up.

N.B.—*Five marks are reserved for correct Sandhis.*

(P. U. 1938)

II. When the silence had lasted about ten minutes[1], the thief raised his head from the ground and looked at the king, who still said not a word. Something in his[2] face however made the wicked servant hope[3] that he would not be punished[4] by death in spite of the great wrong he had done. The king looked very stern,[5] it is true, but not enraged[6] against him. So the servant rose[7] to his feet, and clasping[8] his hands together as he held them up to Prasenajit, said in a trembling[9] voice : 'I will fetch the treasure, I will fetch the treasure.' 'Go then at once', said the king, 'and bring it here': and as he said it, there was a beautiful[10] expression in his eyes, which made the thief more sorry for what he had done than he would have been if Prasenajit had said, 'Off with his head!' or had ordered him to be beaten. *(P. U. 1937)*

III. In ancient[1] times there was a king named[2] Daśaratha, who ruled at Ayodhyā. In his old age he had four sons. Of these, Rāma was the eldest. The four princes received their education[3] in arts[4] and sciences[5] under very competent[6] and learned teachers of world-wide fame.

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19. भुज C., सं-भृ 3*u.* 20. रक्षणं, पालन। 21. पत्तनं, निगमः।

II. 1. क्षणः, निमेषः पलं। 2. आनन, वक्त्र, आस्यं। 3. आशंस् IA. 4. दण्ड्, 10, मृत्युदण्डं प्राप। 5. निष्ठुर, निर्दय, क्रूर। 6. कुपित, क्रुद्ध, जातामर्ष। 7. आत्मानमुत्थापयामास। 8. बद्धाञ्जलिः। 9. कातर, गद्गद; स्वरभंगेन, सगद्गदं। 10. शोभन, रुचिर।

III. 1. पुरा, पूर्वं, पूर्वकाले। 2. दशरथो नाम or दशरथनामा। 3. विद्या। 4. कला। 5. विज्ञान। 6. योग्य, समर्थ।

Rāma won Sītā, the daughter of King Janaka, by bending[7] the magic[8] bow of Śiva. Many warriors had tried to bend it in vain. But Rāma alone succeeded where others had failed. Daśaratha, who loved his eldest son best, now decided to make him his Crown prince[9]. But Kaikeyī, Rāma's step-mother, did not[10] approve of the king's resolve. She prevailed[11] upon the king to banish Rāma from his kingdom. At this, Rāma went away as an exile into the Daṇḍaka Forest and spent there fourteen years. It was here that his wife, Sītā, was carried away by Rāvana, the king of Laṅkā. As a result of this, a fierce battle took place between Rāma and Ravaṇa. The latter[12] was killed in the battle and the former[13] came out victorious and installed[14] Vibhīshaṇa, Rāvaṇa's brother, on the throne of Laṅka. (*P. U. 1936*)

IV. In a certain town were four Brahmans who lived in friendship. Three of them had reached[1] the far shore of all scholarship, but lacked[2] sense. The other found scholarship[3] distasteful[4], he had nothing but sense.

One day they met for consultation[5]. 'What is the use of attainments,[6]' said they, 'if one does not travel,[7] win the favour of kings and acquire money? Whatever we do, let us all travel.'

But when they had gone a little way, the eldest of them said: 'One of us, the fourth, is a dullard[8], having nothing but sense. Now nobody gains the favourable[9] attention of kings

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7. अव+नम् C., । 8. ऐन्द्रजालिक, मायिक । 9. युवराजः । 10. अनु+मुद् IA., अनु+मन् IV A. । 11. अनु+नी IP., प्रवृत् C., प्रोत्सह् C., or प्रेरयामास । 12. पश्चिम, चरम, अपरोक्त, उत्तरोक्त । 13. प्रथम, अग्रिम, प्रागुक्त, पूर्वोक्त । 14. यौवराज्ये अभिषिच् VI P.

IV. 1. पारङ्गतः । 2. बुद्धिहीन, अनुभवरहित । 3. पाण्डित्यं, वैदुष्यं । 4. अरुचिकर । 5. मन्त्रणां, विमर्शः, विचारः, संवादः : 6. योग्यता, अधिगमः । 7. परि+अट् IP, विचर् IP, यात्रां कृ VIII *u*. 8. मन्द, जड़, मन्दमति, स्थूलबुद्धि । 9. प्रसाद, अनुग्रहः, राजप्रसाद-भाजनं ।

by simple sense without scholarship. Therefore we will not share[10] our earnings[11] with him. Let him turn back and go home.'

Then the second said : 'My intelligent[12] friend, you lack scholarship. Please go home.' But the third said : 'No, no. This is no way to[13] behave. For we have played together since we were little boys. Come along, my noble friend. You shall have a share of the money we earn.' (*P. U. 1935*)

V. A young woman, named Kisagotami,[1] had a little boy-babe and it died,[2] and she carried the dead[3] child from house to house asking people if any had medicine[4] that would bring her child back to life. At last she went to Lord[5] Buddha, who said to her : 'I could help you if you could fetch a handful of mustard[6] seed[7] from a house where no child, husband, wife, or slave has died.' From house to house she walked. But everywhere a son, a husband, a daughter, a wife, or kinsman[8] had died. Death bad knocked at all doors. Kisagotami left her child in the forest and returned to the lord and told him what had happened.[10] 'Ah,' said to her the lord, 'you thought you alone had lost a treasure,[11] and now you know that all mankind suffer[12] alike.' And thus Kisagotami was consoled.[13]

(*P.U. 1934*)

VI. Rantideva, once a king, was now a hermit[1] of a forest. He had given[2] away his riches to the poor. Once he had

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10. वंट् 10 *u*. विभज् I *u*. । 11. उपार्जितं, वेतनं । 12. बुद्धिमत् । 13. आचर् IP; व्यवहृ IP.

V. 1. ०गोतमीनाम्नी or ०गोतमी नाम. 2. पञ्चत्वं गतः 3. शिशु-शवं 4. औषधं, भेषजं, अगदः 5. भगवत्. 6. सर्षपः, राजिका. 7. बीजं 8. बान्धवः 9. सम्+आ+√क्रम्. Use P.P.P. 10. घट् I.A. आ+पत् or सं+पत् I.P. 11. कोषः, निधिः, धनं. 12. अनु+भू I.P. प्र+आप् V.P., वि+सह् I.A. 13. सान्त्व् Use P.P.P.

VI. 1. यतिः, तापसः, आरण्यकः, वैखानसः 2. Use dative case.

fasted[3] for forty-eight[4] days and a meal[5] of rice[6] and a little milk and sugar[7] was laid out. A poor[8] Brahman came to his door and asked for food. Rantideva gave him half of his own portion.[9] Next came a Śūdra beggar and Rantideva gave him some of what was left. Then there appeared[10] a dog who looked very hungry[11] and to him Rantideva gave the rest. Last of all a Caṇḍāla asked[12] for help, and Rantideva gave him the milk and sugar and remained[13] himself fasting.

There then came to him four gods, and said : It was to us, O Rantideva, that you gave food for we assumed[14] the shapes of the Brahman, the Sudra, the dog, and the poor outcaste [15] But to all you were kind, and we praise[16] you for your loving[17] spirit.' *(P. U. 1933)*

VII. (*a*) Tears[1] had sprung[2] to the eyes of Sītā at the thought that they must be parted,[3] but when she heard[4] the reason,[5] she recovered all her gaiety.[6] Life in the forest had no terrors[7] for her, the loss[8] of a throne[9] occasioned her no regret,[10] if only she might follow her husband, and share[11] his life and its hardships[12] with him. And so at last it was arranged.[13]

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3. उप+वस् I.P. आहारात् निवृत् I.A. 4. अष्ट-चत्वारिंशत् . 5. भोजनं, आहारः 6. ओदनः,—नं, भक्त. 7. शर्करा, सिता. 8. दरिद्र, अकिञ्चन. 9. भागः 10. उद्+गम् I.P., उप+स्था I*u*. 11. क्षुधित, क्षुधार्त 12. याच् I.A. (use double accusative). 13. तस्थौ. 14. धृ X., रूप (or वेष) धारिन् . 15. चाण्डालः, अपसदः, नीचवर्णः 16. श्लाघ् I.A., प्र+स्तु II.P. 17. प्रियात्मन् ।

VII. 1. अश्रु *n*. वाष्पः 2. उद्+गम्. 3. वियुक्त 4. श्रु (श्रृ) V.P. नि+शम् IV.P. 5. कारणं. 6. प्रहर्षः, उल्लासः 7. त्रासः, भयं, भयहेतुः 8. विनाशः, अपहारः, अलाभः 9. सिंहासनं, नृपासनं. 10. शोकः, तस्यै न शोकावहः etc. 11. सं-विभज् I*u*. वंट् X. 12. क्लेशः, बाधा, कष्टः, कष्टं 13. घट्, विनि+अस् IV.*u*. use P.P.P.

(*b*) (*i*) Having[14] vanquished his foe in the battle, he made[15] his bards[16] sing the glory[17] of his warlike[18] deeds.

(*ii*) When a man gets a son, he pays[19] off the debt due[20] to his fathers.

(*iii*) Bombay is one hundred and twenty[21] miles from Poona.

(*iv*) Since death is certain[22], why do you sully[23] your fame by having recourse to retreat ? (*P. U. 1932*)

VIII. (*a*) "I am not at all afraid[1] of Pāṇḍavas," said Duryodhana, " for I am stronger[2] than Bhīma and cleverer[3] than Arjuna in the knowledge[4] of missiles. My great power is felt[5] by them and hence have they patiently borne the grossest[6] insults. Their wife was dragged[7] before[8] their eyes and yet what have they done ? Banished[9] from this capital[10] of the Kurus, they lived for twelve[11] years[12] in forests like cowards.[13] Now they beg for only five villages and would be content[14] if only one of the five is given them. Warring[15] against me they will soon be no more on this earth."

(*b*) (1) My father was angry with him.

(2) The report[16] is that a tiger has killed a man.

(3) As a man leaves worn[17] out clothes[18] and wears new

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14. परा+जि or परा+भू or वशं नी, use gerund. 15. गै I.P. use causative, गापयामास. 16. वन्दिन्, वैतालिकः 17. यशः *n*. ख्याति *f*. 18. सांग्रामिक. 19. अपाकृ VIII. *u*. अप+वृज् X*u*. 20. पैतृक. 21. विंशत्युत्तरशतं. 22. ध्रुव, अवश्यं-भाविन्. 23. मलिनीकृ, दुष् causative (दूषय्).

VIII. 1. भीत use ablative. 2. बलवत्तर. 3. पटुतर, निपुणतर 4. अस्त्रविद्या. 5. अनुभू, मन् IV A. 6. असह्य निन्दा, अवज्ञा, अवमानना, तिरस्कारः 7. आकृष् use P.P.P. 8. समक्षं 9. विवासित or निर्वासित. 10. राजधानी. 11. द्वादश. 12. वर्षः, वर्षं, संवत्सरः use accusative. 13. कापुरुषः, भीरुः, कातरः 14. संतुष्ट. 15. युध्यमान 16. प्रवादः, उपश्रुतिः, किंवदन्ती *f*. 17. जीर्ण. 18. वस्त्र *n*. वासस् *n*.

ones, so the soul leaves old bodies and enters new ones. (*P. U. 1931*)

IX. (*a*) Once upon a time a learned man thus exhorted[1] his sons, "My dear children, acquire[2] knowledge, for on worldly[3] possessions no reliance[4] can be placed. Money is in danger of being lost. Either a thief may carry[5] it off all at once, or the possessor[6] may spend[7] it by degrees.[8] But knowledge is an unfailing[9] spring of wealth. If a man of education ceases to be wealthy, he need not be sorrowful[10]; for knowledge of itself is riches. A learned man, wherever he goes, is treated[11] with respect, whilst an ignorant man gets only a scanty[12] fare and is always in distress.[13]"

(*b*) (1) Rāma dwelt on the mountain Chitrakūṭa for several days.

(2) How can you write with that bad pen[14] ?

(3) The use of riches is to promote happiness of others.

(4) In the autumn[15] season the leaves of trees will fall.

(*P. U. 1930*)

X. (*a*) Duṣyanta after dwelling many[1] days and nights in the hermitage adandoned Shakuntalā and returned[2] to his own city. Afterwards when Kaṇva had finished[3] his pilgrimage and came back to the hermitage, learning the news of his daughter's marriage, he sent[4] her into the presence[5] of Duṣyanta. The royal sage at first disowned Shakuntalā but at last put her

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IX. 1. उप+दिश् VIP., सं+बुध् causative. 2. ग्रह् IX.*u*. अधि+गम्, अव+आप् VP. प्रति+पद् IV.A. 3. सांसारिक. 4. विश्वास: 5. अप+हृ I.P or चुर् X. 6. स्वामी. 7. व्यय् X. (व्ययेत्). 8. क्रमशः 9. अनपायिन् 10. सशोक, विषण्ण. 11. आद्रियते. 12. अल्प. 13. विपद्, विपत्ति. 14. लेखनी. 15. शरद् *f*.

1. Use accusative. 2. नि+√वृत् IA. 3. सम्+आप् caus. 4. प्र+हि VP, प्रेष् caus. 5. समीप, सान्निध्ये. 6. प्रति+आ+ख्या II P., प्रति+आ+चक्ष् II.A.

in the place of the first[7] queen. In the course of time a beautiful prince, named Bharata, was born to her.

(*b*) Damayantī gave much wealth to[8] Parṇāda and said, " I will give you more when[9] Nala comes. Thou hast done much for me ; for now, as a consequence[10] of your efforts, I shall soon be united[11] to my husband."

(*c*) [1] The milk of the black[12] cow is drunk by both the children.

[2] Iron[13] is lighter[14] than gold but heavier[15] than wood.[16]

[3] He who does not perform good work has no true faith.

(*P. U. 1929*)

XI (*a*) Vardhamāna Mahāvīra was a noble of Lichhavi tribe[1] who inhabited[2] the country round the modern[3] Patna. He was of a thoughtful[9] nature, and being disgusted with the world, he joined an order[6] of monks[7] founded by Pārshvanātha.

He remained a member[9] of the order for several years, but could not obtain peace[10] of mind. So when he was about forty years of age he cut[11] off his connection with the order and founded a religious[12] system of his own called[13] Jainism. He travelled through Bengal and Behar preaching[14] his doctrines[15] to the people.

(*b*) His son Samudragupta ruled the country for over forty years. He proved a very noble[16] ruler, and greatly

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7. महिषी. 8. Use dative. 9. Use locative absolute. 10. Use ablative. 11. सम्+गत् (P.P.P. of गम्). 12. कृष्णा, श्यामा । 13. लोहः-हं, अयस *n*. 14. लघुतर. 15. गुरुतर.16. काष्ठं, दारु *n*.

XI. 1. जाति *f*. 2. अधि+वस् (with accus.), नि+वस् or प्रति+वस् (with loc.) 3. आधुनिक, इदानींतन. 4. ध्यानपर, चिन्ताशील. 5. उद्विग्न (with abl.), निर्विन्न (with Ins.) 6. संघः 7. भिक्षु. 8. स्था caus., प्रवृत् caus. 9. सभ्यः, सदस्यः 10. शान्ति *f*. 11. संबन्ध विच्छेदं चकार, 12. शाखा, मतं. 13. जैनमताभिधानं 14. उद्+घुष, X, उप+दिश् VI.P. 15. मन्तव्यं, मतं, वादः 16. उदात्त, प्रशस्त.

extended[17] the kingdom which he received from his father. He conquered the states round the river Ganges and forced[18] their rulers to pay tribute. The wild[19] tribes in the sand of Rajputana were also obliged to acknowledge his authority.[20]

He also led his army into the Deccan and defeated all the princes with whom he came in contact. On his return he celebrated[21] the Ashvamedha Yajña (यज्ञ). This ceremony[22] was only performed by such rulers as claimed to be the sovereigns[23] of the whole of India.

(*c*) Vālmīki and Vyās stand as the topmost[24] poets of this country. (*P. U. 1928*)

XII. (*a*) Several thousand years ago,[1] Raja Dasharatha ruled[2] at Ayodhyā. In his old age, he had four sons. Rāma was the eldest[3] and the ablest.[4]

The four princes were educated in all arts of peace[5] and war under very good teachers. They were loved and respected by all the people. Rāma won Sītā, the daughter of Janaka, by bending[6] the bow of Śiva.

(*b*) Aśoka himself lived a very simple[7] life. His food was of the plainest,[8] and as years went on he became almost a monk. He went as pilgrim[9] also to the various holy places of Buddhism.[10] When a king rules so well and when he spends[11] his time thinking of the happiness of his people we call him a great king.

The Gṛhyasūtras contain all the necessary[12] duties of a householder.[13] (*P. U. 1927*)

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17. विस्तारयामास. 18. प्रसभं करदायिनः चक्रे. 19. वन्य, आरण्यक. 20. प्रभावः, अधिकारः, आधिपत्यं. 21. यथाविधि अनुष्ठा, आचर् I.P. 22. विधिः, नियमः 23. चक्रवर्तिन्. 24. मुख्यतम, प्रमुख्य।

XII. 1. व्यतीत (P.P.P. of वि+अति+इ). 2. शास् II. P. (with accus.) 3. ज्येष्ठ. 4. पटुतम, निपुणतम। 5. शान्ति प्रिय, साम प्रधान. 6. अव+नम् (caus.), आ+नम् (caus.) 7. सरल. 8. उपस्कर हीन, असंस्कृत. 9. यात्रिकः 10. बौद्ध धर्म 11. गम् (caus.) अतिवह् (caus.), क्षै (caus. क्षपयति). 12. आवश्यक. 13. गृहस्थः

XIII. (*a*) Enough[1] then of sorrow for her loss; misfortune[2] is the lot of mortals. Be the earth here thy care! for she is the king's true bride. In thy prosperity[3] thy knowledge of duty was made manifest,[4] in that thou saidst nothing in pride. Now again let it be revealed[5] by that steadfastness,[6] when sorrow has assailed[7] thy heart.

(*b*) It is age[8] that has broken him; age, the robber of beauty, destroyer[9] of strength, source of sorrow, ender of joy, the foe of the senses, the ruin of memory. He also has sucked[10] as a babe at his (? her) breast and learned[11] to walk in the course of time; gradually became he great and strong in his youth, gradually has age overtaken him.

(*c*) Vedas are the source[12] of all true knowledge, and hence all good men should read them. (*P. U. 1926*)

XIV. It came to pass that King Bindusāra desired to besiege[1] Taxila, which was in revolt.[2] The king ordered his despised[3] son Aśoka to undertake the siege,[4] and yet would not supply him with chariots or the needful munitions[5] of war. Ill-supplied[6] as he was, the prince obediently started to carry out the king's orders, whereupon the earth opened[7] and from her bosom[8] supplied all his wants. When Aśoka with his army approached[9] Taxila, the citizens[10] came forth to meet him, protesting,[11] that their quarrel was only with oppressive[12]

XIII. 1. Use instrumental. 2. मन्दभाग्यं, दुर्दैवं. 3. संपद्. 4. अभिव्यक्त, प्रकटित. 5. व्यंज् VII P., व्यक्तीकृ, प्रकटीकृ. 6. धैर्यं. 7. अति+क्रम्, अव+स्कन्द् IP. 8. जरा. 9. हंत्री *f.*, घातिनी *f.* 10. स्तन्यं पा. 11. शिक्ष् IA. अधि-इ 2A., अभि+अस् IV*u*. 12. प्रभवः, योनि *f.*, मूलं।

XIV. 1. अव or उप+रुध् VII. *u*., आ+क्रम् I. *u*., IV.P. 2. राजाभिद्रोहः 3. अवधीर् X., अव+मन् IV.A. use P.P.P. 4. उपरोध. अवरोधः 5. युद्ध-सामग्री. 6. अपर्याप्त. 7. स्फुट्, विदल्, भिद्, use P.P.P. 8. वक्षस *n*., उरस् *n*. वक्षः स्थलं. 9. उप+गम् or प्रति+आ+सद् I.P. 10. पौरः 11. दृढं नि or प्रति+षिध् I.P., दृढं असंमति प्रकाश् caus. 12. अत्याचारिन्।

ministers and not with the king or the king's son. Taxila and the kingdom of Shvasas made their submission to the prince who in due course returned to the capital. *(P. U. 1925)*

XV. Daśaratha, feeling[1] the approach of old[2] age, one day announces[3] in a great[4] assembly that he desires to make Rāma his heir-apparent, an announcement received with general[6] rejoicing, because of Rāma's great[7] popularity. Kaikeyī, meanwhile, wishing her son Bharata to succeed[8] reminds the king that he had once offered her the choice of two boons, of which she had as yet not availed[9] herself. When Daśaratha at last, promises[10] to fulfil[11] whatever she may desire, Kaikeyī requests him to appoint Bharata his successor[12] and to banish[13] Rāma for fourteen years. The king, having in vain[14] implored her to retract,[15] passes a sleepless[16] night. Next day, when the solemn[17] consecration of Rāma is to take place, Daśaratha sends[18] for his son and informs him of his fate. Rāma receives the news and calmly[19] prepares[20] to obey his father's command as his highest[21] duty. Sītā and Lakṣmaṇa resolve on sharing his fortunes and accompany him in his exile. *(P.U. 1924)*

XVI. Sāvitrī chooses[1] as her husband[2] Satyavān, the noble son of a blind and exiled king, who dwells[3] in a forest hermitage. Though warned[4] by the sage Nārada that the prince is

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XV. 1. अनु+भू gerund. 2. वृद्धत्व, वार्धक्यं । 3. उत्+घुष X. 4. सभा, सदस्, परिषद्, आस्थानमण्डप । 5. युवराजः । 6. आह्लादः । 7. लोकप्रियता or ०प्रियत्वं । 8. स्मृ (caus.). 9. ग्रह use P.P.P. 10. प्रति+श्रु V P., प्रति+ज्ञा (जा) IX A. 11. सं or परि+पूर X, use infinitive. 12. उत्तराधिकारिन्' 13. वि+वस् caus. 14. वृथा । 15. प्रति+आ+ख्या II P., प्रति +अ+दिश् VI P. 16. विगतनिद्रा or विनिद्रा । 17. संस्कारः, अभिषेचनं । 18. आ+ह्वे IP. 19. अक्षोभं, शान्त्या, प्रशान्तं । 20. सज्जी कृ । 21. परमो धर्मः ।

XVI. 1. वृ VP. 2. पतित्वं. use instr. पतित्वेन वृणोति । 3. Use an adj. qualifying king *e.g.*, वनाश्रमनिवासनं । 4. प्रबोधितः (P.P.P. of प्र+बुध caus.), or सूचितः, उपदिष्टः

fated to live but a single year, she persists[5] in her choice and after the wedding departs[6] with her husband to her father's forest retreat.[7] When the fatal[8] day arrives, she follows her husband on his way to cut[9] wood in the forest. After a time he lies down exhausted.[10] Yama appears, and taking his soul, departs. As Sāvitrī persistently[11] follows him, Yama grants[12] her various boons always excepting the life of her husband; but yielding, at last, to her importunities,[13] he restores[14] the life to the lifeless body. Satyavān recovers,[15] and lives happily for many years with his faithful[16] wife Sāvitrī.

(*P.U. 1923*)

XVII. I am small[1] because I am a little[2] child. I shall be big[3] when I am as old as my father is.

My teacher will come and say, "It is late, bring your slate[4] and your books."

I shall tell him, "Do you not know I am as big as father? And I must not have lessons any more."

My master will wonder[5] and say, "He can leave his books if he likes, for he is grown[6] up."

.In holiday[7] time in Katak (Kārtika) father will come home and, thinking that I am still a baby, will bring for me from the town little[8] shoes and small silken frocks.[9]

I shall say, "Father, give them to my dādā (elder brother), for I am as big as you are."

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5. अतिनिर्बन्धेन आचर् or साग्रहं प्रवृत् IA. 6. प्र+स्था IA. 7. निलयः, आश्रयस्थानं। 8. नियत, दैवयुक्त, दुर्विपाक, प्राणहर. 9. छेत्तुम् (inf. from छिद्)। 10. श्रान्त। 11. साग्रहं, निर्बन्धेन। 12. विसृज् VIP (with dat. of person). 13. निर्बन्धः, आग्रहः। 14. ऋ (caus. अर्पयति) or परा+वृत् (caus. परावर्तयते)। 15. आरोग्यं लभ I·A., प्रकृति आपद् IV A. 16. पतिव्रता।

XVII. 1. लघु। 2. ह्रस्व or use diminutive बालक। 3. ज्यायान्। 4. लेखन-पट्टिका। 5. वि+स्मि IA., or सविस्मया भू। 6. प्रौढ, प्राप्तयौवन. 7. पुण्यदिनं। अनध्यायः, पर्वन् n. 8. पादुका, पादत्रं। 9. उत्तरीयं, कञ्चुकः। 10. क्री IX. *u*.

Father will think and say, "He can buy[10] his own clothes if he likes, for he is grown up." (*P.U. 1922*)

XVIII. The glorious[1] days of summer, with their long[2] light and bright[3] sunshine,[4] have passed away. The fading[5] light, the falling leaves, the shortening[6] days, now tell us that autumn is upon us. Spring was the morning of the year, summer was the noon[7], autumn is the afternoon[8].

A white mist[9] floats[10] over the fields[11] at dawn, and though it goes away at the touch[12] of the sun, there is a chill[13] in the air and mist comes back as the sun sets. Soon folk will need warmer[14] clothes, and in the evening they will sit at home round the fire that glows[15] red on the hearth.[16]

XIX. King Jarāsandha attacked[1] the city many[2] times. Balarāma and Kṛṣṇa drove[3] him back. They had not so many soldiers.[4] But they led their army wisely. And their own mighty[5] powers helped[6] them in the battle.

But King Jarāsandha was very powerful.[7] He said, "I will never give up.[8] I will take Mathurā." He marched[9] again and again against the city.

There were few Yādavas and their enemies were many.

XVIII. 1. महोज्ज्वल, अतिशोभन। 2. दीर्घ। 3. भासुर, रुचिर, देदीप्यमान। 4. सूर्यातपः, प्रकाशः सूर्यालोकः। 5. क्षि Pr. A.P. 6. सं+क्षिप् VIP, तनुतां गम् use pr. active participle. 7. मध्याह्नः 8. अपराह्नः। 9. कूहा, धूमिका, तुषारः। 10. प्लु IA, तॄ IP। 11. क्षेत्रं। 12. सूर्योदयएव। 13. शैत्यं। 14. उष्णतर। 15. दीप IV A; प्रकाश् IA, ज्वल् IP, अरुणी भू IP. 16. चुल्लि-चुल्ली *f*.।

XIX. 1. अभि+द्रु IP., आ+क्रम् I u. 2. बहुशः, भूयो भूयः, पुनः पुनः, अनकेशः, बहूकृत्वः। 3. अप+वह् caus., निर्-अप-सृ caus. 4. सैनिकः, भटः, योधः। 5. बलं। 6. साहाय्य कृ, सहायः भू। 7. बलवत्तर। 8. त्यज्, उत्सृज्, निवृत् IA. 9. प्र+या IIP, प्र+गम् IP, प्र+स्था IA.

Kṛṣṇa thought, "King Jarāsandha will never give in.[10] In the end we must do so. We are few[11] in number." So he left Mathurā and took the Yādavas away into the[12] west. There he built[13] a city for the Yādava tribe by the sea.

(*P.U. 1920*)

XX. In Benares there lived a washer-man[1] who earned[2] his living[3] by washing[4] clothes in the river. He worked[5] hard all day, and came home at night. He used to[6] tie the dirty[7] clothes in a bundle[8] in the morning and put the bundle on his ass.[9] The ass carried the bundle down to the river, and grazed[10] about in the fields all day, while his master[11] was doing his work.

In the evening the ass carried the bundle of the clean[12] clothes back to the washer-man's house, lest he should stray[13] away in the night time. In the yard[14] there was also a dog which was loose.[15] It was his duty to watch the house and keep away thieves.[16] (*P.U. 1919*)

XXI. At the point where the Ganges and the Jamna meet[1] two fish met[2] together, one from each of the two rivers. "I am beautiful[3]!" said one, "and so are you," and then they fell quarrelling[4] about their beauty. Not far from the Ganges they

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10. अनुमन् IV A., अनुमुद् I A. स्वाग्रहं त्यज् IP. 11. अल्पसंख्यक। 12. प्रतीची, पश्चिमा। 13. निर्मा III A or caus.. वि+धा III u.

XX. 1. रजक:, धावक:, निर्णेजक:। 2. अर्ज् X, उपार्ज्; earn livelihood वृत्ति क्लृप् C.। 3. जीविका, आजीव:, वृत्ति f, निर्वाह:। 4. धावनं प्रक्षालनं, निर्णेक:। 5. परि+श्रम् IV P. 6. नि+बंध IX P.,पिनह्‌ IV P., Use infinitive. 7. मलिन, समल,। 8. भार:, पोटलिका। 9. गर्दभ:, खर:, रासभ:,। 10. चर् IP., तृणं खाद् IP or भक्ष् X. 11. स्वामिन्, सेव्य:। 12. निर्मल, धौत। 13. (यूथात्) भ्रंश् IA, IV P, (मार्गात्) प्र+वि+चल् IP, स्खल् IP. 14. अंगनं, प्रांगणं, चत्वरं, अजिरं। 15. प्रमुक्त, बंधनरहित। 16. स्तेन:, चौर:, तस्कर:, दस्यु:, मोषक:, कुंभीलक:।

XXI. 1. सं+गम् IA, सं+इ IIP. 2. सं+मिल् VI P., परस्पराभिमुख गम्। 3. सुंदर, सुरुप, लावण्यवत्। 4. वि+वद्।

saw a tortoise[5] lying on the sand[6] and they went up to him and requested him to decide[7] which of them was the more beautiful. The tortoise replied, " You are both beautiful, but I am more beautiful than you both." When the fish heard this they cried, "Ah you rascal.[8] you won't answer[9] our question," and they repeated the following verse:—

" We asked him this he answers that : indeed a strange[10] reply!
But his own tongue his praises[11] sing: I like it not, not I."

(P.U. 1918)

XXII. (*a*) A wolf[1] followed a flock[2] of sheep[3] for a long time, and did not attempt to injure[4] any one of them. The shepherd[5] at first stood on his guard against him, as against an enemy, and kept a strict[6] watch over his movements.[7] But when the wolf day after day kept the company of the sheep and did not make the slightest effort to seize them, then the shepherd began to look upon him as the guardian[8] of the flock, rather than as a destroyer, and when occasion[9] one day called him into the city, he left the sheep entirely in his charge. The wolf, now that he had the opportunity,[10] fell upon the sheep and destroyed most of them. The shepherd on his return finding his flock destroyed exclaimed[11]: " I have been rightly served,[12] why did I trust my sheep to a wolf!"

(*b*) Who is this who bids[13] me thus? Oh, it is some sage leading the life of a deer that takes pity[14] on me, Revered sir,

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5. कूर्मः, कमठः कच्छपः। 6. वालुका, सिकताः। 7. निर्+नी use inf. 8. धूर्त, जाल्म, शठ। 9. प्रति+वच्, उत्तरं दा III u. 10. अपूर्व, विचित्र, अद्भुत। 11. प्रशंसा।

XXII. 1. वृकः, ईहामृगः। 2. यूथं, समूहः, कुलं। 3. मेषः, अविः। 4. पीड् X, हिंस VII P. 5. मेषपालः। 6. अशिथिल, दृढ़, निपुण। 7. गति f., चेष्टा, चेष्टितं। 8. रक्षकः, रक्षितृ m. 9. कार्यं, कारणं उपयोगः। 10. अवसरः। 11. आ+क्रुश् IP., तारस्वरेण वद् IP, आ+रट् IP.. 12. आचर् , व्यव+हृ use P.P.P. (with loc. of person). 13. आ+दिश VI P., आ+ज्ञा caus. (ज्ञापयति). 14. अनु+कम्प् IA, दय् IA.

I am obliged to you for your advice. He takes the jewel and says, "Oh jewel, if you unite me with my slender-waisted beloved, I will make you my crest jewel, just as Shiva makes the young moon his." (*P.U. 1917*)

XXIII. (*a*) As you are suffering[1] from a strong headache[2] you will not be able to attend the office[3] to-day.

(*b*) An old class-fellow[4] of mine who has just returned from England[5] after completing his medical[6] studies, was on his return given an excellent reception.

(*c*) Can you oblige[7] me by lending me your book? I shall return it as soon as I have done with it.

(*d*) The town of Khonamusha, where the famous[8] poet Bilhana was born and brought up is now a village of no consequence.

(*e*) Had you done everything after[9] deliberation, you would not have come to repentance.[10]

(*f*) When I went to see him he abused not only me but my friends also.

(*g*) One should not bear[11] hatred towards a Brahmaṇa, who has studied the four Vedas and has seen the ends of the six philosophies.[12]

(*h*) Fear the Almighty God all the days of thy life, and walk in the path of righteousness. Good works will give thee everlasting[13] happiness.

(*i*) Alas! calamities[14] never come singly to those, upon whom fortune has turned her back.

XXIII. 1. क्लिश-तप्-पीड्-Passive, व्यथ् IA. 2. शिरोवेदना, शिरः शूलं। 3. उद्योग-स्थान, कार्यानुष्ठानस्थानं। 4. सहपाठिन्। 5. आङ्गलभूमी f. 6. औषधीय शास्त्रं। 7. अनु+ग्रह् IX P, उप+कृ VIII u. उपकारेण+बंध VII P. 8. प्रसिद्ध। 9. समीक्ष्य, सम्यक्त्विचार्य। 10. अनु+ताप;, अनु शोकः, पश्चात्ताप मनस्खेदः। 11. द्विष् II P. द्रुह् IV P. 12. दर्शनं। 13. चिरन्तन, सनातन। 14. अनर्थः। 15. आलस्य शील, दीर्घसूत्री। 16. स्मृति f.

(*j*) He who wishes to acquire wealth and rise in power, shuns idleness as his enemy. The idle[15] man is a burden to himself. His days pass away like the shadow of a cloud and he leaves behind no mark for remembrance. (*P. U. 1916*)

XXIV. (*a*) It is still raining. We cannot go out for a stroll[1] now.

(*b*) You should always try to acquire a practical[2] knowledge of the language you study. Practise[3] speaking in simple[4] and easy Sanskrit from to-day.

(*c*) Calcutta has been called the City of Palaces.

(*d*) Name the chief town situated[5] at the junction[6] of the Ganges and Yamunā.

(*e*) I have not seen you for a long time. How have you been keeping? Were you out of town last week?

(*f*) He is a good host[7]. His hospitality[8] knows no bounds[9].

(*g*) The Upanishads are the earliest records[10] of the philosophical thought of India.

(*h*) Give up all fear now. All those demons[12] who were at war with the gods have been thoroughly crushed,[13] and the royal sage has returned unhurt.

(*i*) Let me congratulate you most heartily. Your desire has been completely realised. May God bless you!

(*j*) Happiness is particularly[14] welcome when it comes to us after misery. The sight of a lamp is particularly pleasing[15] when we are groping in dense darkness. The cool shade of a tree is particularly delightful to one who has been troubled by the scorching[16] heat of the sun. (*P. U. 1915*)

XXIV. 1. विहार, परिभ्रमणं, 2. क्रियात्मक ज्ञानं। 3. अभि + अस् IV P. 4. सरल। 5. अव + स्थित, निविष्ट, वर्तिन् in comp 6. संगमः। 7. निमन्त्रकः, 8. आतिथ्यं। 9. अमित, निःसीम 10. लेख्यं, लेखः। 11. दार्शनिक विचार। 12. राक्षसः, रक्षस् n. 13. निर्दल् IP, चूर्ण् X, संमृद् IX P or caus. Use P.P.P. 14. विशेषेण। 15. प्रिय, आनन्दकर, आह्लादक। 16. उच्चण्ड, प्रखर, आतपाक्रान्त।

XXV. A man having a pain in the stomach went to a physician[1] and said, " For God's sake, Doctor, Give me some medicine, otherwise[2] I die from a pain in the stomach." The Doctor asked him what he had eaten that day. The man replied, "Only a piece of burnt[3] bread.[4] On hearing this the doctor said, "Let me look at your eyes." Then having called one of his servants he said, "Bring me medicine for the eyes." The sick[5] man on hearing this screamed[6] out, "O doctor ! Is this a time for your joking[7] ? I am dying from a pain in the stomach and you talk of medicine for the eyes. What connection is there between the eyes and the pain in the stomach ?" The Doctor replied, " I wish in the first[8] place to make your eyes sound for it is evident that you are unable to distinguish[9] between black and white, otherwise you would never have eaten burnt bread." *(P.U. 1914)*

XXV. 1. वैद्यः, भिषज्, चिकित्सकः। 2. अन्यथा, नो चेत्। 3. दग्ध, प्लुष्ट। 4. अपूपः, रोटिका। 5. आतुर, व्याधित। 6. आ+क्रुश् IP, तारस्वरेण वद् IP. 7. परिहासः, नर्मन्, हास्यं। 8. प्रथमं। 9. वि+विच् III, VII P, वि+भज् I*u*. Use infinitive.

APPENDIX I

Unseen Stanzas

**Illustrating the Rules of External Sandhi.*

N.B.—The stanzas are so arranged as to facilitate the understanding of †Sandhi rules. They do not involve any rule of sandhi unless the same is given in the foot-note, the rules themselves being very gradually introduced. When the student has gone through them he is well-advised to translate some of the previous exercises applying these rules. The stanzas should be carefully learnt for they are such as are generally set as 'unseen' in the University examinations.

1. यस्य चित्त द्रवीभूतं कृपया सर्वजन्तुषु ।
   स धन्य: संसृतौ पुणय: किं जटाभस्मवल्कलै- ॥
2. स्वगृहे पूज्यते मूर्खः स्वग्रामे पूज्यते प्रभुः ।
   स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥
3. शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।
   साधवो[1] नहि सर्वत्र चन्दनं न वने वने ॥

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3. साधवः ॥

VISARGA SANDHI

Rule 1. When visarga is preceded by short अ and is followed by any *soft consonant* or short अ it coalesces with the preceding short अ into ओ.

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* Before going through these rules the student should fully grasp the classification of alphabet given in the Introductory chapter.

† The numerals given on different words in the following Ślokas indicate the number of the rule of Sandhi applicable to them.

4. संपदि यस्य न हर्षो[1] विपदि विषादो[1] रणे च धीरत्वम् ।
तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम् ॥

5. छिन्नोऽपि[1] रोहति तरुश्चन्द्रः[2] क्षीणोऽपि[1] वर्धते लोके ।
इति विमृशन्तः सन्तः सन्तप्यन्ते न ते विपदा ॥

6. चातकस्त्रिचतुरान्[2] पयः कणान्
याचते जलधरपिपासया ।
सोऽपि[1] पूरयति विश्वमम्भसा
हन्त हन्त महतामुदारता ॥

7. वित्ते त्यागः क्षमा शक्तौ दुःखे दैन्यविहीनता ।
निर्दम्भता सदाचारे स्वभावोऽयं महात्मनाम् ॥

8. उपकारे यः साधुः साधुत्वे तस्य को[1] गुणः ।
अपकारिषु यः साधुः स[3] साधुः सद्भिरुच्यते[1] ॥

9. उपदेशो[1] हि मूर्खाणां प्रकोपाय शान्तये ।
पयःपानं भुजङ्गानां केवलं विषवर्धनम् ॥

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4. हर्षः । विषादः ॥ 5. छिन्नः । तरुः । 6. चातकः । सः + अपि ॥ 7. स्वभावः + अयं॥ 8. कः । सः । सद्भिः + उच्यते ॥ 9. उपदेशः ॥

Rule 2. Visarga followed by च् छ्, ट् ठ्, त् थ् is changed into श् ष् स् respectively. (It will be noted that the palatal sibilant goes with the palatals, the cerebral with the cerebrals and the dental with the dentals.)

Rule 3. सः and एषः unless at the end of a sentence or followed by short अ, drop their visargas.

10. किं कुलेन विशालेन विद्याहीनस्य देहिनः ।
अकुलीनोऽपि यो विद्वान् दैवैरपि स पूज्यते ॥

11. विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं ।
विद्या भोगकरी यशःसुखकरी विद्या गुरूणां गुरुः ।
विद्या बन्धुजनो विदेशगमने विद्या परं दैवतं
विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ॥

12. कर्तव्यमाचरन् कार्यमकर्तव्यमनाचरन् ।
तिष्ठति प्रकृताचारे स वा आर्य इति स्मृतः ॥

13. सुलभाः पुरुषा लोके साधवः साधुकारिषु ।
असाधुषु पुनः साधुर्दुर्लभः पुरुषो भुवि ॥

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10. अकुलीनः । यः । दैवैः । सः ॥ 11. बन्धुजनः ॥ 12. सः । आर्यः ॥ 13. पुरुषाः । साधुः । पुरुषः ॥

Rule 4. When visarga is preceded by **any vowel** except short अ and long आ and is followed by any **soft letter** (vowel or consonant) it is changed into *r*.

Rule 5. When visarga is preceded by short अ and is followed by any vowel except short अ, it is elided (*cf.* Rule 1 to which it is complementary).

Rule 6. When visarga is preceded by **long** आ and is followed by **soft letter** it is elided.

cf. the following table.

		Preceded by	Followed by	Result.
Visarga.	*a.*	short अ	any soft consonant or अ	becomes ओ vide Rule 1.
	b.	,,	any vowel except short अ	elided. Rule 5.
	c.	long आ	any soft letter	elided. Rule 6.
	d.	any other vowel	,,	changes into *r* Rule 4.
	e.	any vowel.	च छ, ट ठ, त थ ;	श ष स Rule 2.

14. नहि भवति वियोगः स्नेहविच्छेदहेतु[1]
जगति गुणनिधीनां सज्जनानां कदाचित् ।
घनतिमिरनिबद्धो[1] दूरसंस्थोऽपि[1] चन्द्रः
किमु कुमुदवनानां प्रेमभङ्गं करोति ॥

15. मनसि वचसि काये पुण्यपीयूषपूर्णा[2]
स्त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।
परगुणपरमाणून् पर्वतीकृत्य नित्यं
निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥

16. काव्यशास्त्रविनोदेन कालो[1] गच्छति धीमताम् ।
व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

17. विद्वत्कवयः कवयः केवलकवयस्तु[2] केवलं कपयः ।
कुलजा या सा जाया केवलजाया तु केवलं माया ॥

18. सर्वलक्षणहीनोऽपि[1] यः सदाचारवान् नरः ।
श्रद्दधानोऽनसूयश्च[2] शतं वर्षाणि जीवति ॥

19. दुराचारो[1] हि पुरुषो[1] लोके भवति निन्दितः ।
दुःखभागी च सततं व्याधितोऽल्पायुरेव[1] [4] च ॥

20. विद्या रूपं कुरूपाणां क्षमा रूपं तपस्विनाम् ।
कोकिलानां स्वरो[1] रूपं स्त्रीणां रूपं पतिव्रतम् ॥

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14. हेतुः । निबद्धः । संस्थः ॥ 15. ०पूर्णाः त्रि० ॥ 16. कालः ॥ 17. ०कवयः तु ॥ 18. हीनः अपि । श्रद्दधानः । अनसूयः च ॥ 19. दुराचारः । पुरुषः । व्याधितः । अल्पायुः ॥ 20. स्वरः ॥

21. अपूर्वः को[1]षोऽयं विद्यते तव भारति ।
व्ययतो[1] वृद्धिमायाति क्षयमायाति सञ्चयात् ॥

22. नक्षत्रभूषणं च[1]न्द्रो नारीणां भूषणं पतिः ।
पृथिवीभूषणं राजा विद्या सर्वस्य भूषणम् ॥

23. भा[4]नुर्वै जायते लक्ष्म्या सरस्वत्याऽपि जायते ।
उभयोरपि सं[1]योगो न प्रा[1]यो दृश्यते भुवि ॥

24. निषेवते प्रशस्तानि निन्दितानि न सेवते ।
अनास्तिकः श्रद्दधा[5]न एतत् पण्डितलक्षणम् ॥

25. निश्चित्य यः प्रक्रमते ना[7]न्तर्वसति कर्मणः ।
अवन्ध्यका[1]लो वश्यात्मा स[3] वै पण्डि[5]त उच्यते ॥

26. किं मधुना किं वधुना
यदि सुधया किं च वसुधयाऽखिलया ।
यदि हृदयहारिचरितः पुरुषः
पुन[7]रेति नयनयोरयनम् ॥

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21. कः अपि । कोषः अयं । व्ययतः ॥ 22. चन्द्रः ॥ 23. भानुः । उभयोः । संयोगः । प्रायः ॥ 24. श्रद्धधानः ॥ 25. अन्तः । कालः । सः । पण्डितः । 26. पुनर् । नयनयोः ॥

Rule 7. When the visarga represents an etymological र् and is followed by a soft letter (vowel or consonant) it reverts to original र्. When followed by hard consonant final र् is represented by visarga. The student should note that the previous six rules deal with the visarga representing final स् and this rule deals with the visarga representing final र्. Thus *cf.* पुनः + अपि = पुनरपि, भ्रातः + देहि = भ्रातर्देहि ।

VOWEL SANDHI.

27. केनाञ्जितानि[8] नयनानि मृगाङ्गनानां[8]

को[1] वा करोति रुचिराङ्गरुहान्[8] मयूरान् ।

कश्चोत्पलेषु[2, 9] दल संनिचयं करोति

को[1] वा करोति विनयं कुलजेषु पुंसु ॥

28. न स्वे सुखे वै कुरुते प्रहर्षं

नान्यस्य[8] दुःखे भवति प्रहृष्टः ।

दत्त्वा न पश्चात् कुरुते हि तापं

स कथ्यते सत्पुरुषार्यशीलः[8] ॥

29. दानाय लक्ष्मीः सुकृताय विद्या

चिन्ता परब्रह्मविनिश्चयाय ।

परोपकाराय[9] वचांसि यस्य

वन्द्यस्त्रिलोकीतिलकः[2] स[3] एव ॥

30. आमरणान्ताः[8] प्रणयाः कोपास्तत्क्षणभङ्गुराः[2] ।

परित्यागाश्च[2] निःसङ्गा[6] भवन्ति हि महात्मनाम् ॥

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27. केन अञ्जितानि । मृग + अङ्गना । कः । रुचिर + अङ्ग० । कः । च + उत्पलेषु ॥ 28. न + अन्यस्य । सत्पुरुष + आर्यशीलः ॥ 29. पर + उपकार० । वन्द्यः त्रिलोकी । सः ॥ 30. आमरण + अन्ताः । कोपाः । परित्यागाः । निःसङ्गाः ॥

VOWEL SANDHI

Rule 8. If a single vowel is followed by the same simple vowel the result is a long vowel. Thus

ă + ă = ā ; ĭ + ĭ = ī ; ŭ = ŭ = ū ; ṛ + ṛ = ṝ ;

31. दन्तिदन्तसमानं हि निःसृतं महतां वचः ।
कूर्मग्रीवेव नीचानां पुनरायाति याति च ॥

32. शिष्टाचारः प्रियो येषु दमो येषु प्रतिष्ठितः ।
सुखं दुःखं समं येषां सत्यं येषां परायणम् ॥

33. न धनार्थं यशोऽर्थं वा धर्मस्तेषां युधिष्ठिर ।
अवश्यं कार्य्यं इत्येव शरीरस्य क्रियास्तथा ॥

34. न स्मरन्त्यपराद्धानि स्मरन्ति सुकृतान्यपि ।
असंभिन्नार्यमर्यादाः साधवः पुरुषोत्तमाः ॥

35. ते साधवः सुजन्मानस्तैरियं भूषिता धरा ।
अपकारिषु भूतेषु ये भवन्त्युपकारिणः ॥

36. स्वभावं न जहात्येव साधुरापद्गतोऽपि सन् ।
कर्पूरः पावकस्पृष्टः सौरभं लभतेतराम् ॥

37. अहो किमपि चित्राणि चरित्राणि महात्मनाम् ।
लक्ष्मीं तृणाय मन्यन्ते तद्भारेण नमन्त्यपि ॥

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31. कूर्मग्रीवा+इव । पुनः (र्)+आयाति ॥ 32. शिष्ट+आचारः । प्रियः । दमः ॥ 33. धन+अर्थं । यशः । धर्मः ॥ कार्य्यः । इति+एव । क्रियाः ॥ 34. स्मरन्ति+अपराद्धानि । सुकृतानि+अपि । पुरुष+उत्तमाः ॥ 35. सुजन्मानः+तैः+इयं । भवन्ति+उपकारिणः ॥ 36. जहाति+एव । साधुः+आपद्गतः+अपि ॥ 37. नमन्ति+अपि ॥

Rule 9. If अ or आ is followed by any other simple vowel the result is the guṇa of the latter. Thus

ă̄+ĭ̄=e ; ă̄+ŭ̄+o ; ă̄+ṛ̆̄=ar ; ă̄+ḷ=al.

Rule 10. ĭ̄, ŭ̄, ṛ̆̄, ḷ, when followed by any *other* vowel are changed into y, v, r and l respectively.

38. सद्भिस्तु[2] लीलया प्रोक्तं[9] शिलालिखितमक्षरम् ।
असद्भिः शपथेनापि[8] जले लिखितमक्षरम् ॥

39. यस्य नास्ति[8] स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥

40. गच्छन्न खादामि हसन्न जल्पे
गतं न शोचामि कृतं न मन्ये ।
द्वयोस्[2]तृतीयो[1] न भवामि राजन्
केनास्मि[8] मूर्खो[1] वद कारणेन ॥

41. वरं दरिद्रः श्रुतिशास्त्रपारगो[1]
न चापि[8] मूर्खो[1] बहुरत्नसंयुतः ।
सुलोचना जीर्णपटापि[8] शोभते
न नेत्रहीना कनकैरलंकृता[4] ॥

42. मूर्खत्वं सुलभं भजस्व कुमते मूर्खस्य चाष्टौ गुणाः
निश्चिन्तो बहुभोजनो[1]ऽति[12]मुखरो[1] रात्रिंदिवा स्वप्नभाक् ।
कार्याकार्य[8]विचारणान्ध[8]बधिरो[1] मानापमाने[8] समः
प्रायेणा[8]मयवर्जितो[1] दृढवपुर्[4]मूर्खः सुखं जीवति ॥

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38. सद्भिः+तु । प्र+उक्तं । शपथेन+अपि ॥ 39. न+अस्ति ॥ 40. द्वयोः+तृतीयः । केन+अस्मि । मूर्खः ॥ °पारगः । च+अपि । मूर्खः । °पटा+अपि । कनकैः+अलंकृता ॥ 42. च+अष्टौ । °भोजनः । मुखरः । कार्यं+अकार्यं । विचारणा+अन्ध । बधिरः । मान+अपमान । प्रायेण+आमयवर्जितः । °वपुः ॥

Rule 11. When ă is followed by e, ai and o, au, the result is ai and au respectively *i.e.*, ă+e (ai)=ai ; ā+o (au)=au.

43. शक्यो[1] वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो[8, 1]
नागेन्द्रो[9, 1] निशिताङ्कुशेन[8] समदो[1] दण्डेन गोगर्दभौ ।
व्याधिर्भेषजसंग्रहैश्च[4, 2] विविधैर्मन्त्रप्रयोगैर्विषं[4, 4]
सर्वस्यौषधमस्ति[11] शास्त्रविहितं मूर्खस्य नास्त्यौषधम्[8, 9] ॥

44. हर्तुर्न[4] गोचरं याति दत्ता भवति विस्तृता ।
कल्पान्तेऽपि[8, 12] न या नश्येत् किमन्यद् विद्यया समम् ॥

45. विद्या मित्रं प्रवासेषु भार्या मित्रं गृहेषु च ।
व्याधितस्यौषधं[11] मित्रं धर्मो[1] मित्रं मृतस्य च ॥

46. गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।
अथवा विद्यया विद्या चतुर्थं नैव[11] साधनम् ॥

47. किं कुलेन विशालेन विद्याहीनस्य देहिनः ।
विद्यावान् पूज्यते लोके नाविद्यः[8] परिपूज्यते ॥

48. हा हा पुत्रक नाधीतं[8] सुगतैतासु[11] रात्रिषु ।
तेन त्वं विदुषां मध्ये पङ्के गौरिव[4] सीदसि ॥

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43. शक्यः । सुर्य + आतपः । नाग + इन्द्रः । निशित + अङ्कुशेन । समदः । व्याधिः । संग्रहैः । विविधैः । °प्रयोगैः । सर्वस्य + औषधं । न + अस्ति + औषधम् ॥ 44. हर्तुः । कल्प + अन्ते ॥ 45. व्याधितस्य + औषधं धर्मः ॥ 46. न + एव ॥ 47. न + अविद्यः ॥ 48. न + अधीतं । सुगत + एतासु । गौः + इव ॥

Rule 12. The **Guṇa** vowels *e* and *o* remain unchanged before अ which is elided and generally indicated as ऽ.

49. पुस्तकेषु च नाधीतं[8] नाधीतं[8] गुरुसन्निधौ ।
न शोभते सभामध्ये हंसमध्ये बको[1] यथा ॥

50. प्रथमे नार्जिता[8] विद्या द्वितीये नार्जितं[8] धनम् ॥
तृतीये नार्जितं[8] पुण्यं चतुर्थे किं करिष्यति ॥

51. यः पठति लिखति पश्यति परिपृच्छति पण्डितानुपाश्रयति[8] ।
तस्य दिवाकरकिरणैर्[4]नलिनीदलमिव विकास्यते बुद्धिः ।

52. निरक्षरे[4] वीक्ष्य महाधनत्वं विद्याऽनवद्या विदुषा न हेया ।
रत्नावतंसाः कुलटाः समीक्ष्य किमार्यनार्यः कुलटा[6] भवन्ति ॥

53. न चोरहार्यं न च राजहार्यं न भ्रातृभाज्यं न च भारकारि ।
व्यये कृते वर्धत[13] एव नित्यं विद्याधनं सर्वधनप्रधानम् ॥

54. मातेव[9] रक्षति पितेव[9] हिते नियुंक्ते
कान्तेव[9] चाभि[8]रमयत्यपनीय[10] खेदम् ।
लक्ष्मीं तनोति वितनोति च दिक्षु कीर्तिं
किं किन्न साधयति कल्पलतेव[9] विद्या ॥

55. केयूरा न विभूषयन्ति पुरुषं हारा[6] न चन्द्रोज्ज्वला[9]
न स्नानं न विलेपनं न कुसुमं नालङ्कृता[8] मूर्धजाः[6] ।

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49. न+अधीतं । बकः ॥ 50. न+अर्जिता ॥ 51. उप+आश्रयति । किरणैः ॥ 52. निः+अक्षरे । रत्न+अवतंसाः । कुलटाः ॥ 53. वर्धते+एव ॥ 54. माता+इव । पिता+इव । कान्ता+इव । च+अभिरमयति+अपनीय । कल्पलता+इव ॥ 55. केयूराः । हाराः । चन्द्र+उज्ज्वलाः । न+अलङ्कृताः ॥

Rule 13. The **Guṇa** vowels *e* and *o* when followed by any other vowel become **अ**.

वाण्येका[10] समलङ्करोति पुरुषं या संस्कृता धार्यते

क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥

56. नाप्राप्यम[8]भिवाञ्छन्ति नष्टं नेच्छन्ति[9] शोचितुम् ।

आपत्स्वपि[10] न मुह्यन्ति नराः पण्डितबुद्धयः ॥

57. यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।

कृतमेवास्य[8] जानन्ति स[3] वै पण्डित[5] उच्यते ॥

58. यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।

समृद्धिर[4]समृद्धिर्[4]वा स[3] वै पण्डित[5] उच्यते ॥

59. न हृष्यत्यात्म[10]संमाने नावमानेन[8] तप्यते ।

गाङ्गो[1] ह्रद[5] इवाक्षोभ्यो[1] यः[3] स पण्डित[5] उच्यते ॥

60. यद्यपि[10] भवति कुरूपो[1] वस्त्रालङ्कार[8]वेषपरिहीनः ।

सज्जनसभां प्रविष्टो[1] राजति विद्याऽधिकः[8] पुरुषः ॥

61. सम्पूर्णकुम्भो[1] न करोति शब्द—

मर्धो[1]घटो[1] घोषमुपैति[11] नूनम् ।

विद्वान् कुलीनो[1] न करोति गर्वं

गुणैर्[4]विहीना[6] बहु जल्पयन्ति ॥

वाणी+एका ॥ 56. न+अप्राप्यम् । न+इच्छन्ति । आपत्सु+अपि ॥ 57. एव+अस्य । सः । पण्डितः ॥ 58. समृद्धिः+असमृद्धिः+वा । सः । पण्डितः ॥ 59. हृष्यति+आत्म° । न+अवमान° । गाङ्गः । ह्रदः+इव+अक्षोभ्यः ॥ 60. यदि+अपि । कुरूपः । वस्त्र+अलङ्कार । प्रविष्टः । विद्या+अधिकः ॥ 61. कुम्भः । अर्धः । घटः । उप+एति । कुलीनः । गुणैः, विहीना; ॥

62. इभतुरगरथैः प्रयान्तु मूढा[6]
धनरहिता[6] विबुधाः प्रयान्तु पद्भ्याम् ।
गिरिशिखरगताऽपि[8] काकपंक्तिः
पुलिनगतैर्न[4] समा हि राजहंसैः ॥

63. उदीरितो[1]ऽर्थः[12] पशुनाऽपि[8] गृह्यते
हयाश्च[2] नागाश्च[2] वहन्ति चोदिताः ।
अनुक्तमप्यूहति[10] पण्डितो[1] जनः
परेङ्गितज्ञानफला[6] हि बुद्धयः ॥

64. वरं पर्वत दुर्गेषु भ्रान्तं वनचरैः सह ।
न मूर्खजनसँसर्गः सुरेन्द्र[9]भवनेष्वपि[10] ॥

65. मूर्खस्य पञ्चचिह्नानि गर्वो[1] दुर्वचनं[4] तथा ।
हठी चैव[11] विषादी च परोक्तं[9] नैव[11] मन्यते ॥

66. अत्यन्ताचारो[8][1]ऽनाचारो[12][1]ऽत्यन्तनिन्दा[12][8]ऽतिसंस्तुतिः ।
अतिशौचमशौचं च षड्विधं मूर्खलक्षणम् ॥

67. अनाहूतः प्रविशति ह्यपृष्टो[10][1] बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता[6] नराधमः[8] ॥

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62. मूढाः । धनरहिताः । °गता+अपि । पुलिनगतैः ॥ 63. उदीरितः +अर्थः । पशुना+अपि । हयाः । नागाः । अपि+ऊहति । पण्डितः । पर+इङ्गित । ज्ञानफलाः ॥ 64. सुर+इन्द्र । भवनेषु+अपि ॥ 65. गर्वः । दुः+वचनं । च+एव । पर+उक्तं । न+एव ॥ 66. अत्यन्त+आचारः । अनाचारः । निन्दा+अति ॥ 67. हि+अपृष्टः । मूढचेताः । नर+अधमः ॥

68. शोभते विदुषां मध्ये नैव[11] निर्गुणमानसः[4] ।
अन्तरे तमसां दीपः शोभते नार्कतेजसाम्[8] ।।

69. अन्तःसार विहीनस्य सहायः किं करिष्यति ।
मलयेऽपि[12] स्थितो[1] वेणुर्वेणुरेव[4,4] न चन्दनः ।।

70. अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं[4] ब्रह्मापि[8] तं नरं न रञ्जयति ।।

71. मुक्ताफलैः किं मृगपक्षिणां च
मिष्टान्नपानं[8] किमु गर्दभानाम् ।
अन्धस्य दीपो[1] बधिरस्य गीतं
मूर्खस्य किं धर्मकथाप्रसङ्गः ।।

72. स्वायत्तमेकान्तगुणं[8] विधात्रा
विनिर्मितं छादनमज्ञतायाः ।
विशेषतः सर्वविदां समाजे
भूषणं मौनमपण्डितानाम् ।।

73. शास्त्राण्यधीत्यापि[10,8] भवन्ति मूर्खा[6]
यस्तु[2] क्रियावान् पुरुषः स[3] विद्वान् ।
सुचिन्तितं चौषधमातुराणां[11]
न नाममात्रेण करोत्यरोगम्[10] ।।

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68. न—एव। निः+गुण। न+अर्क।। 69. मलये+अपि। स्थितः। वेणुः।। 70. दुः+विदग्धं। ब्रह्मा+अपि।। 71. मिष्ट+अन्न। दीपः।। 72. स्व+आयत्त।। 73, शास्त्राणि+अधीत्य+अपि। मुर्खाः। यः। सः। च+औषधं। करोति+अरोगम्।।

74. विकृतिं नैव[11] गच्छन्ति सङ्गदोषेण साधवः ।

आवेष्टितं महासर्पैश्[2]चन्दनं न विषायते ॥

75. सुजनो[1] न याति वैरं परहितनिरतो[1] विनाशकालेऽपि[12] ।

छेदेऽपि[12] चन्दनतरुः सुरभयति मुखं कुठारस्य ॥

76. कराविव[14] शरीरस्य नेत्रयोरिव[4] पक्ष्मणी ।

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74. न+एव । महासर्पैः ॥ 75. सुजनः । °निरतः । अपि ॥
76. करौ+इव । नेत्रयोः ॥

Rule 14. The vṛddhi vowels ऐ and औ when followed by any vowel become आ and आव respectively.

cf. the following table

VOWEL SANDHI

The vowels	when followed by	result in
(*a*) अ, इ, उ, ऋ, ऌ, (short or long)	the same vowel	the long vowel. (vide rule 8).
(*b*) अ	any other simple vowel (*i.e.* इ, उ, ऋ, ऌ short or long)	the guṇa of the latter, *i.e.*, ए, ओ, अर् and अल् (Rule 9)
(*c*) अ	any guṇa or vṛddhi vowel ए, ओ ; ऐ, औ,	result in the vṛddhi vowel ऐ and औ respectively (Rule 11)
(*d*) इ (ई)	any other vowel	is changed into य (Vide Rule 10)
(*e*) उ (ऊ)	,,	,, व (Vide Rule 10)
(*f*) ऋ (ॠ)	,,	,, र् (Vide Rule 10)
(*g*) ऌ		ल् (Vide Rule 10)
(*h*) ए, ओ	अ	remain unchanged, अ being elided and indicated as ऽ. (Rule 12).
(*i*) ए, ओ	any other vowel except अ.	become अ (Rule 13).
(*j*) ऐ	any vowel	becomes आ (Rule 14).
(*k*) औ	,,	becomes आव् (Rule 14).

अविचार्य प्रियं कुर्यात्तन्मित्रं मित्रमुच्यते ॥

77. कर्णस्त्वचं[2] शिबिर्मांसं[4] जीवं जीमूतवाहनः ।
ददौ दधीचिरस्थीनि[4] नास्त्य[8]देयं[10] महात्मनाम् ॥

CONSONANT SANDHI

78. आचाराद्[15] विच्युतो[1] विप्रो[1] न वेदफलमश्नुते[18] ।
आचारेण[19] तु संयुक्तः संपूर्णफलभाग्[15] भवेत् ॥

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77. कर्णः । दधीचि । न+अस्ति+अदेयं ॥ 78. आचारात् विच्युतः । विप्रः । फलम्+अश्नुते । °भाक् ॥

In **consonant Sandhi** the chief point that the student should bear in mind is that **the final consonant and the initial consonant must be of the same quality. Both must be hard or both must be soft.** Whichever consonant comes later affects the previous one. If the following consonant is soft the previous one must also be changed to the corresponding soft consonant. If the following consonant is hard, the previous one must also be hard. Most of the rules governing consonant Sandhi will follow as a corollary from this general rule.

The student should further note that the rules of consonant sandhi are only applicable after the final consonant of a word has been reduced to any of the following seven allowable consonants besides the visarga.

क्, ट्, त्, प्, न्, म्, and ङ् (occurring only rarely).

Rule 15. The final consonants क्, ट्, त्, प् when followed by any soft letter (vowel or consonant) become soft, *i.e.*, ग्, ड्, द्, and ब् respectively.

Rule 16. The final consonants क्, ट्, त्, प् when followed by initial न् or म्, as a rule become the corresponding nasals ङ्, ण्, न् and म्.

Rule 17. Final त् followed by ल् becomes ल्.

Rule 18. Final न् and म् remain unchanged before vowels.

16 18 15
79. विद्या धनं श्रेष्ठं धनं तन्मूलमितरद् धनम् ।
दानेन वर्धते नित्यं न भाराय न नीयते ॥

19 8
80. विद्या सर्वं मनुष्याणां जननी नापरा स्मृता ।
1 12 15 17
जातोऽनया पुमान् यस्माद् गच्छेल्लोकद्वये सुखम् ॥

15
81. विद्या ददाति विनयं विनयाद् याति पात्रताम् ।
15 18 15 20
पात्रत्वाद् धनमाप्नोति धनाद् धर्मन्ततः सुखम् ॥

18
82. यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
20 8
तथा तथा विजानाति विज्ञानञ्चास्य रोचते ॥

16
83. तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये ।
8 8
आयासायापरं कर्म विद्याऽन्या शिल्पनैपुणम् ॥

4
84. वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।
15 15
एतानि मान्यस्थानानि गरीयो यद् यदुत्तरम् ॥

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79. तत्+मूलम्+इतरत् ॥ 80. न+अपरा । जातः+अनया । यस्मात् । गच्छेत्+लोक ॥ 81. विनयात् । पात्रत्वात् । धनात्धर्मम् ॥ 82. विज्ञानम्+च+अस्य ॥ 83. यत्+न आयासाय+अपरं । विद्या +अन्या । बन्धुः ॥ 84. यत्+यत्+उत्तरम् ॥

Rule 19. When न् is preceded by ऋ, र् , or ष् and followed by any vowel, or न् , म् , य् , व् it is changed into ण् even if the vowels, gutturals, labials, य and Anusvāra intervene between न् and the preceding ऋ, र् , ष् .

N. B. This is a rule of internal sandhi but has been given here because of its wide application.

Rule 20. Before consonants final म् is generally changed to Anusvāra, and before mutes, न् and म् it is optionally changed into the class nasal of the mute following.

85. सुखार्थी यस्[2]त्यजेद्[15] विद्यां विद्यार्थी वा त्यजेत् सुखम् ।
सुखार्थिनः कुतो[1] विद्या कुतो[1] विद्यार्थिनः सुखम् ॥

86. किं तस्य मानुषत्वेन बुद्धिर्यस्य[4] न निर्मला[4] ।
बुद्ध्याऽपि[8] किं फलन्तस्य[20] येन विद्या न सञ्चिता ॥

87. धर्मार्थौ[8] यत्र न स्यातां शुश्रूषा वापि[8] तद्विधा[15] ।
तत्र विद्या न वक्तव्या शुभं बीजमिवोषरे[9] ॥

88. मातृवत् परदारांश्च[21] परद्रव्याणि[19] लोष्ठवत् ।
आत्मवत् सर्वभूतानि यः पश्यति स[3] पश्यति ।

89. मूर्खोऽपि[1,12] शोभते तावत् सभायां वस्त्रवेष्टितः ।
तावच्च[22] शोभते मूर्खो[1] यावत् किञ्चिन्न भाषते ॥

90. यदा किञ्चिज्ज्ञोऽहं[20,22,1,12] द्विप इव[5] मदान्धः[8] समभवं ।
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं[1,12,8,10,15] मम मनः ॥

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85. यः + त्यजेत् । कुतः ॥ 86. बुद्धिः । निः + मला । बुद्ध्या + अपि । फलम् ॥ 87. धर्म + अर्थौ । वा + अपि । तत् + विधा । इव + उषरे ॥ 88. दारान् + च । सः ॥ 89. मूर्खः + अपि । तावत् + च ॥ 90. किम् + चित् + ज्ञः + अहं । द्विपः + इव । मद + अन्धः सर्वज्ञः + अस्मि + इति + अभवत् + अवलिप्तं ।

Rule 21. When the dental nasal न् is followed by च्, छ्; ट्, ठ्; त्, थ्; न् is changed into anusvāra and श्, ष्, and स् are respectively interposed.

Rule 22. Final त् is changed to a palatal before palatals and a cerebral before cerebrals.

15 15
यदा किंचित् किंचिद् बुधजनसकाशादवगतं ।
1 12 8 5 1 10
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥

15 19 10
91. वज्रादपि कठोराणि मृदूनि कुसुमादपि ।
9 19 1 18
लोकोत्तराणां चेतांसि को हि विज्ञातुमर्हति ॥

21
92. स्वगुणान् परदोषांश्च वक्तुं प्रार्थयितुं परान् ।
याचितारं निराकर्तुं सतां जिह्वा जडायते ॥

1 2 8
93. उदये सविता रक्तो रक्तश्चास्तमये तथा ।
18
सम्पत्तौ च विपत्तौ च महतामेकरूपता ॥

1
94. विवेकः सह सम्पत्त्या विनयो विद्यया सह ।
9 16
प्रभुत्वं प्रश्रयोपेतं चिह्नमेतन्महात्मनाम् ॥

8
95. अप्रियवचनदरिद्रैः प्रियवचनाढ्यैः स्वदारपरितुष्टैः ।
16
परपरिवादनिवृत्तैः क्वचित् क्वचिन्मण्डिता वसुधा ॥

8 12 10
96. मूकः परापवादे परदारनिरीक्षणेऽप्यन्धः ।
19 3
पङ्गुः परधनहरणे स जयति लोकत्रये पुरुषः ॥

किंचित् । सकाशात् । ज्वरः । मदः । वि+अपगतः ॥ 91. वज्रात् +अपि । कुसुमात् । लोक+उत्तराणां । कः ॥ 92. दोषान्+च ॥ 93. रक्तः । रक्तः+च+अस्त ॥ 94. विनयः । प्रश्रय+उपेतं । एतत् ॥ 95. °वचन+आढ्यैः । क्वचित् ॥ 96. पर+अपवादे निरीक्षणे+अपि+अन्धः ॥

(The student should note here that the only consonants that change their place are त्, न् and म्).

97. कुलं पवित्रं जननी कृतार्था[8] विश्वम्भरा पुण्यवती च तेन ।
अपारसंवित् सुखसागरेऽस्मिँल्लीनंपरेब्रह्मणि[12][23] यस्यचेतः ॥

98. विद्या विवादाय धनं मदाय
शक्तिः परेषां परिपीडनाय ।
खलस्य, साधोर्विपरीतमेत—[4][22]
ज्ज्ञानाय दानाय च रक्षणाय ॥

99. दाता न दापयति दापयिता न दत्ते
यो[1] दानदापनपरो[1] मधुरं न वक्ति ।
दानञ्च[20] दापनसथो मधुरा च वाणी
त्रीण्यप्यमूनि[19][10][10] खलु सत्पुरुषे वसन्ति ॥

100. सज्जनं[22] व्यजनं मन्ये चारुवंश समुद्भवम् ।
आत्मानञ्च[20] परिश्राम्य परतापनिवारणम्[19] ॥

101. क्षान्तिश्चेद्[2][15] वचनेन किं किमरिभिः क्रोधोऽस्तिचेद्[1][15] देहिनां
ज्ञातिश्चेदनलेन[2][15] किं यदि सुहृद् दिव्यौषधैः[11] किं फलम् ।
किं सर्पैर्यदि[4] दुर्जनः[4] किमु धनैर्विद्याऽनवद्या[4] यदि
व्रीड़ा चेत् किमु भूषणैः सुकविता यद्यस्ति[10] राज्येन[11] किम् ॥

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97. कृत+अर्था । °सागरे+अस्मिन्+लीनं ॥ 98. साधोः । एतत् ॥ 99. यः । °परः । दानम्+च । त्रीणि+अपि+अमूनि ॥ 100. सत्+जनं । आत्मानम्+च ॥ 101. क्षान्तिः+चेत् । क्रोधः । ज्ञातिः+चेत्+अनल° । दिव्य+औषधैः । सर्पैः । दुः+जनः । धनैः । यदि+अस्ति ॥

Rule 23. न् when followed by a soft palatal and a soft cerebral is changed into ञ् and ण् respectively and when followed by ल् is changed to nasalised ल् written with Anusvāra in the form of ँ.

APPENDIX II

A few declensions are given below for the ready reference of the student :—

A—Ending in Vowels.

देव (*Masculine*, ending in short अ)

Nom.	देवः	देवौ	देवाः
Voc.	देव	,,	,,
Accu.	देवम्	,,	देवान्
Ins.	देवेन	देवाभ्याम्	देवैः
Dat.	देवाय	,,	देवेभ्यः
Abl.	देवात्	,,	,,
Gen.	देवस्य	देवयोः	देवानाम्
Loc.	देवे	,,	देवेषु

फल (*Neuter*, ending in short अ).

Nom. Accu.	फलम्	फले	फलानि
Voc.	फल	,,	,,

The rest like देव.

तद् (*Pronoun*, *Masculine*).

Nom.	सः	तौ	ते
Accu.	तम्	,,	तान्
Ins.	तेन	ताभ्याम्	तैः
Dat.	तस्मै	,,	तेभ्यः
Abl.	तस्मात्	,,	,,

Gen.	तस्य	तयोः	[तेषाम्]
Loc.	[तस्मिन्]	,,	तेषु

Note.—1. तद् (Masculine) is declined like nouns as if it were त ending in short अ.

The peculiarities are enclosed within brackets. The rest is all regular. Other pronouns यद् (य), किम् (क) and स्व etc. and pronominal adjectives अन्य, इतर, कतर, सर्व etc. are declined like तद् (Mas.)

Note.—2. In Neuter the forms are :—

Nom. Accu. तत् ते तानि, and the rest like masc.

The other declensions are similar.

Cf. सर्व (neu.) सर्वम् सर्वे सर्वाणि.

लता (*Feminine*, long आ).

Nom.	लता	लते	लताः
Voc.	लते	,,	,,
Accu.	लताम्	,,	,,
Ins.	लतया	लताभ्याम्	लताभिः
Dat.	लतायै	,,	लताभ्यः
Abl.	लतायाः	,,	,,
Gen.	,,	लतयोः	लतानाम्
Loc.	लतायाम्	,,	लतासु

तत् (*Fem.*)

Nom.	[सा]	ते	ताः
Accu.	ताम्	,,	,,
Ins.	तया	ताभ्याम्	ताभिः
Dat.	[तस्यै]	,,	ताभ्यः
Abl.	[तस्याः]	,,	,,
Gen.	[,,]	तयोः	[तासाम्]
Loc.	[तस्याम्]	,,	तासु

Note.—Other Fem. Pronouns and Pronominal adjectives like या, का, सर्वा, etc. follow the above.

मुनि (*Masc.* short इ).

Nom.	मुनिः	मुनी	मुनयः
Voc.	मुने	,,	,,
Accu.	मुनिम्	,,	मुनीन्
Ins.	मुनिना	मुनिभ्याम्	मुनिभिः
Dat.	मुनये	,,	मुनिभ्यः
Abl.	मुनेः	,,	,,
Gen.	,,	मुन्योः	मुनीनाम्
Loc.	मुनौ	,,	मुनिषु

नदी (*Fem.* long ई).

Nom.	नदी	नद्यौ	नद्यः
Voc.	नदि		
Accu.	नदीम्	,,	नदीः
Ins.	नद्या	नदीभ्याम्	नदीभिः
Dat.	नद्यै	,,	नदीभ्यः
Abl.	नद्याः	,,	,,
Gen.	,,	नद्योः	नदीनाम्
Loc.	नद्याम्	,,	नदीषु

मति (*Fem.* short इ).

Fem. words ending in short इ are declined like the corresponding *mas.* ones except in Accu. plu. and Ins. sing. The alternative forms in 4-7 singular are shown within brackets. The student should remember both these forms.

Nom.	मतिः	मती	मतयः
Voc.	मते		
Accu.	मतिम्	,,	मतीः

Ins.	मत्या	मतिभ्याम्	मतिभिः
Dat.	मतये, मत्यै	,,	मतिभ्यः
Abl.	मतेः, मत्याः	,,	,,
Gen.	,, ,,	मत्योः	मतीनाम्
Loc.	मतौ, मत्याम्	,,	मतिषु

वारि (*Neu.* short इ).

Nom. Accu.	वारि	वारिणी	वारीणि
Voc.	वारे		
Ins.	वारिणा	वारिभ्याम्	वारिभिः
Dat.	वारिणे	,,	वारिभ्यः
Abl.	वारिणः	,,	,,
Gen.	,,	वारिणोः	वारिणाम्
Loc.	वारिणि	,,	वारिषु

साधु (*Mas.* short उ).

Nom.	साधुः	साधू	साधवः
Voc.	साधो		
Accu.	साधुम्	,,	साधून्
Ins.	साधुना	साधुभ्याम्	साधुभिः
Dat.	साधवे	,,	साधुभ्यः
Abl.	साधोः	,,	,,
Gen.	,,	साध्वोः	साधूनाम्
Loc.	साधौ	,,	साधुषु

Note.—The student will notice that it is exactly similar to मुनि with the only difference that इ, ए and य are substituted

by उ, ओ and व so that if the student knows one he should be able to write the other himself. Similarly the student should write out वधू (Fem. long ऊ) which is exactly parallel to नदी.

धेनु (*f.* cow)

Nom.	धेनुः	धेनू	धेनवः
Voc.	धेनो	धेनू	धेनवः
Accu.	धेनुम्	,,	धेनूः
Ins.	धेन्वा	धेनुभ्याम्	धेनुभिः
Dat.	धेनवे, धेन्वै	,,	धेनुभ्यः
Abl.	धेनोः, धेन्वाः	,,	,,
Gen.	,, ,,	धेन्वोः	धेनूनाम्
Loc.	धेनौ, धेन्वाम्	,,	धेनुषु

पितृ (*Mas.* short ऋ).

Nom.	पिता	पितरौ	पितरः
Voc.	पितः		
Accu.	पितरम्	,,	पितॄन्
Ins.	पित्रा	पितृभ्याम्	पितृभिः
Dat.	पित्रे	,,	पितृभ्यः
Abl.	पितुः	,,	,,
Gen.	,,	पित्रोः	पितॄणाम्
Loc.	पितरि	,,	पितृषु

The declension of मातृ (fem.) is identical with the above except in Accu. plu. (मातॄः). The agent nouns like दातृ are declined a little differently in Nom. and Accu. *e.g.*,

Nom.	दाता	दातारौ	दातारः
Voc.	दातः		
Accu.	दातारम्	,,	दातॄन्

Note.—The neuter words ending in उ and ऋ are very rarely used. Their declension is exactly parallel to वारि and is therefore not given separately.

युष्मद् (thou).

The personal pronouns युष्मद् and अस्मद् are declined irregularly. Their declension is given below in full.

Nom.	त्वम्	युवाम्	यूयम्
Accu.	त्वाम्	,,	युष्मान्
Ins.	त्वया	युवाभ्याम्	युष्माभिः
Dat.	तुभ्याम्	,,	युष्मभ्यम्
Abl.	त्वत्	,,	युष्मत्
Gen.	तव	युवयोः	युष्माकम्
Loc.	त्वयि	,,	युष्मासु

अस्मद् (I)

Nom.	अहम्	आवाम्	वयम्
Accu.	माम्	,,	अस्मान्
Ins.	मया	आवाभ्याम्	अस्माभिः
Dat.	मह्यम्	,,	अस्मभ्यम्
Abl.	मत्	,,	अस्मत्
Gen.	मम	आवयोः	अस्माकम्
Loc.	मयि	,,	अस्मासु

B—Ending in Consonants.

(*a*) *Dental.*

सुहृद् (*m.* friend).

Nom. Voc.	सुहृत्	सुहृदौ	सुहृदः
Accu.	सुहृदम्	,,	,,
Ins.	सुहृदा	सुहृद्भ्याम्	सुहृद्भिः

Dat.	सुहृदे	,,	सुहृद्भ्यः
Abl.	सुहृदः	,,	,,
Gen.	,,	सुहृदोः	सुहृदाम्
Loc.	सुहृदि	,,	सुहृत्सु

(*b*) *Cerebral.*

द्विष् (*m.* enemy).

Nom. Voc.	द्विट्	द्विषौ	द्विषः
Accu.	द्विषम्	,,	,,
Ins.	द्विषा	द्विड्भ्याम्	द्विड्भिः
Dat.	द्विषे	,,	द्विड्भ्यः
Abl.	द्विषः	,,	,,
Gen.	,,	द्विषोः	द्विषाम्
Loc.	द्विषि	,,	द्विट्सु

(*c*) *Sibilant.*

चन्द्रमस् (*m.* moon).

Nom.	चन्द्रमाः	चन्द्रमसौ	चन्द्रमसः
Voc.	चन्द्रमः		
Accu.	चन्द्रमसम्	,,	,,
Ins.	चन्द्रमसा	चन्द्रमोभ्याम्	चन्द्रमोभिः
Dat.	चन्द्रमसे	,,	चन्द्रमोभ्यः
Abl.	चन्द्रमसः	,,	,,
Gen.	,,	चन्द्रमसोः	चन्द्रमसाम्
Loc.	चन्द्रमसि	,,	चन्द्रमस्सु

तेजस् (*n.* light).

Nom. Voc. Accu.	तेजः	तेजसी	तेजांसि

The rest like masculine.

(*d*) अत् (*Present Active Participle*).

भवत् (being)

Nom.	भवन्	भवन्तौ	भवन्तः
Accu.	भवन्तम्	,,	भवतः
Ins.	भवता	भवद्भ्याम्	भवद्भिः
Dat.	भवते	,,	भवद्भ्यः
Abl.	भवतः	,,	,,
Gen.	,,	भवतोः	भवताम्
Loc.	भवति	,,	भवत्सु

जगत् (*Neu*. world).

Nom. Voc. Accu	जगत्	जगती	जगन्ति

The rest like भवत्.

(*e*) Ending in वत्.

भगवत् (*adj*. venerable).

Nom. Voc.	भगवान्	भगवन्तौ	भगवन्तः
Acc.	भगवन्तम्	,,	भगवतः etc.

(*f*) Ending in इन्.

धनिन् (*Mas*. possessing wealth).

Nom.	धनी	धनिनौ	धनिनः
Voc.	धनिन्		
Acc.	धनिनम्	,,	,,
Ins.	धनिना	धनिभ्याम्	धनिभिः
Dat.	धनिने	,,	धनिभ्य
Abl.	धनिनः	,,	,,
Gen.	,,	धनिनोः	धनिनाम्
Loc.	धनिनि	,,	धनिषु

(g) ईयस्.

कनीयस् (*Mas.* younger).

Nom.	कनीयान्	कनीयांसौ	कनीयांसः
Voc.	कनीयन्		
Acc.	कनीयांसम्	,,	कनीयसः
Ins.	कनीयसा	कनीयोभ्याम्	कनीयोभिः
Dat.	कनीयसे	,,	कनीयोभ्यः
Abl.	कनीयसः	,,	,,
Gen.	,,	कनीयसोः	कनीयसाम्
Loc.	कनीयसि	,,	कनीयस्सु

Neuter.

Nom. Voc. Acc.	कनीयः	कनीयसी	कनीयांसि

C—Verbs.

Parasmaipada.

1st Conj. भू (to be) *Present.*

3rd person	भवति	भवतः	भवन्ति
2nd ,,	भवसि	भवथः	भवथ
1st ,,	भवामि	भवावः	भवामः

6th Conj. तुद् (to afflict) Past Imperfect.

3rd person	अतुदत्	अतुदताम्	अतुदन्
2nd ,,	अतुदः	अतुदतम्	अतुदत
1st ,,	अतुदम्	अतुदाव	अतुदाम

4th Conj. नश् (to perish) Imperative.

3rd person	नश्यतु	नश्यताम्	नश्यन्तु
2nd ,,	नश्य	नश्यतम्	नश्यत
1st ,,	नश्यानि	नश्याव	नश्याम

10th Conj. चुर् (to steal) Potential.

3rd person	चोरयेत्	चोरयेताम्	चोरयेयुः
2nd ,,	चोरयेः	चोरयेतम्	चोरयेत
1st ,,	चोरयेयम्	चोरयेव	चोरयेम

Ātmanepada

1st Conj. वृत (to be) Present tense.

3rd person	वर्तते	वर्तेते	वर्तन्ते
2nd ,,	वर्तसे	वर्तेथे	वर्तध्वे
1st ,,	वर्ते	वर्तावहे	वर्तामहे

पठ् (to read) Present Tense (*Passive*).

3rd person	पठ्यते	पठ्येते	पठ्यन्ते
2nd ,,	पठ्यसे	पठ्येथे	पठ्यध्वे
1st ,,	पठ्ये	पठ्यावहे	पठ्यामहे

Future Tense Active Voice.

पठ् (to read)

3rd person	पठिष्यति	पठिष्यतः	पठिष्यन्ति
2nd ,,	पठिष्यसि	पठिष्यथः	पठिष्यथ
1st ,,	पठिष्यामि	पठिष्यावः	पठिष्यामः

Abbreviations

(Used in Appendix III)

A. Ātmanepada.
a. Adjective.
abl. Ablative.
acc. Accusative.
adv. Adverb.
Con. Conjunction.
dat. Dative.
f. Feminine.
gen. Genitive.
ind. Indeclinable.
Instr. Instrumental.
Interj. Interjection.
loc. Locative.
m. Masculine.
s. Substantive.
n. Neuter.
nom. Nominative.
P. Parasmaipada.
Pl. Plural.
Prep. Preposition.
Pron. Pronoun.
v.i. Verb intransitive.
Voc. Vocative.
v.t. Verb transitive.

Figures 1, 4, 6, 10, indicate the number of Conjugation to which the root belongs.

Note—Where neither A nor P is mentioned the root is to be treated as Ubhayapada.

APPENDIX III

Glossary English-Sanskrit

A

A, An ; *Art*. (=one) एक ; (Indefinite) किं with चित् or चन.

Abandon, *v.t.* त्यज् 1P ; विसृज् 6P, उज्झ 6P, मुच 6P.

Abhor, *v.t.* (with abl.) गर्ह् 1. 10 A.

Abide, *v.i.* स्था 1P ; वस् 1 P. वृत् 1 A.

Able, *a*. समर्थ, शक्त, क्षम,

Ably, *adv*. निपुणं, कुशलतया.

Abode, *s*. गृहं, वेश्मन् n ; निवासः, वसति f ;- पदं, आस्पदं.

Abounding, *a*. संकीर्ण.

Abundant, *a*. बहुल, प्रभूत ; प्रचुर abundance, बाहुल्य, प्राचुर्य.

Above, *adv*. उपरि, ऊर्ध्वं.

Abridge, *v.t.* समस् 4P, संक्षिप् 6P—ment, संक्षेपः, संग्रहः,

Absent, *a*. अनुपस्थित, प्रोषित,

Absence, अनुपस्थिति, अभावः

Absolute, *a*. संपूर्ण, पर्याप्त,

-ly, *adv*. सर्वथा, केवलं, एकान्ततः

Absolution, *s*. मोक्षः, मुक्ति, अपवर्गः,

Abstain, *v.i.* निवृत् 1 A (abl.) परि-वृज् 10 (acc.)

Absurd, *a*. अनर्थक.

Abuse, *v.t.* अभि-शंस् 1p, अपवद् 1, अभिशप् 1, अपभाष् 1 A, आक्षिप् 9P ; अधिक्षिप् 6P ; भर्त्स् 10 A.

Accede, *v.i.* अनु-मन् 4A.

Accept, *v.i.* प्रतिपद् 4A.

Account, *s* वृत्तान्तः, कथा, वार्ता.

Accurate, *a*. यथार्थ, सत्य ;

Accusative, *s*. द्वितीया विभक्ति f.

Accuse, *v.t.* see abuse

Ache, *s*. पीड़ा, वेदना, *Cf*. 'head-ache शिरोवेदना ; 'tooth-ache' दन्तवेदना ; *v.i.* व्यथ् 1A.

Acquire, *v.t.* अर्ज् 1P, लभ् 1A ; प्रतिपद् 4A-ment, *Acquisition*. लाभः, प्राप्ति *f*.

Act, *v.i.* आचर् 1P (with loc. of person) *v.t.* अभिनी 1 P ; निरुप् 10.

Action, *s*. क्रिया, कार्यं, कृति ; good—सुकृति, सुचरितं; bad—दुष्कृति f. दुष्कृत *n* ;

Actor, नटः, सूत्रधारः.
Actress, नटी.
Address, *v.t.* संभाष् 1A ; आमंत्र् 10 A.
Adjective, *s.* विशेषण.
Admire, *v.t.* प्रशंस 1P, श्लाघ 1A.
Adore *v.t.* अर्च 1 P, पूज 10.
Adorn, *v.t.* विभूष् 10 ; मंड् 10
Adult, *s.* प्रौढ़ः,
Adultery, *s* व्यभिचारः,
Advantage, *s.* लाभः, हित,
Adventure, *s.* साहसं,
Adverb, *s.* क्रियाविशेषणं, अव्ययं,
Advise, *v.t.* उपदिश् 6P.
Aeroplane, *s.* आकाश-यानं, विमानं.
Again, *adv.* पुनः, भूयः.
Age, *s.* कालः, युगं, समयः,
Agree, *v.i.* संमन् 4A ;
Air, *s.* वायुः, वातः, 2. आकाश,
Alarm, *s.* त्रासः, शंका, भयं,
Alas, *Interj.* कष्ट हा धिक्,
Alert, *a.* दक्ष, सावधान.
Algebra, *s.* बीज गणित.
Alien, *a.* विदेशीय.
Alike, *a.* सदृश, समान.
All, *s.* सर्व. *a.* सर्व, विश्व.
Allow, *v.t.* अनुमुद् 1A ; अनुमन् 4A ;
Allure, *v.t.* हृ 1P ; आकृष् 1P.
Ally, *s.* मित्रं, सहायः,
Almost, *adv.* प्राय, भूयिष्ठ,
Alms, *s.* भैक्ष्य, भिक्षा.
Alone, *a.* अद्वितीय,
Aloud, *adv.* उच्चैः,
Alphabet, *s.* वर्णमाला,
Also, *adv.* अपि च,
Although, *conj.* यद्यपि,
Altogether, *adv.* सर्वथा,
Always, *adv.* सदा, सर्वदा.
Amassment, *s.* संचयः, संग्रहः,
Ambassador, *s.* दूतः, संदेशहरः,
Ambition, *s.* आकांक्षा, कीर्ति, स्पृहा
Ambrosia, *s.* अमृतं, सुधा,
Amen. *adv.* ओम्, तथास्तु,
Amicable, *a.* स्नेहशील,
Amity, *s.* मैत्री, सख्यं :
Among-st, *prep.* मध्ये (with gen.)
Ample, *a.* विशाल, विस्तृत.
Analogy, *s.* सादृश्यं, समानता,
Analyse, *v.t.* विभज् 1U.
Ancestor, *s.* पूर्वजाः (*pl.*).
Ancient, *a.* पुराण, पुरातन.
And, *conj.* च.
Anecdote, *s.* कथा, आख्यायिका,
Anger, *s.* क्रोधः, कोपः,
Angry, क्रुद्धः, सकोप :
Animal, *s.* जंतुः, प्राणिन् *m*, पशु *m*

Announce, *v.t.* विघुष् 10.
 ment, विघोषणा.
Annoy, *v.t.* बाध् 1A ; पीड् 10U.
Annual, *a.* वार्षिक.
Anon, *adv.* शीघ्रं, सपदि.
Another, *a.* अन्य, अपर, इतर, पर.
Answer, *v.i.* प्रतिभाष् 1A ;
 v.t. कथ् 10 :
 s. उत्तरं, प्रतिवचनं,
Ant, *s.* पिपीलिका,
Antelope, *s.* मृगः, हरिणः, कृष्ण-सारः,
Antipathy, *s.* विरोधः, वैरं,
Anxiety, *s.* चिन्ता, उत्कण्ठा.
Anxious, *a.* उत्कण्ठित,
Ape, *s.* वानरः, कपिः,
Apology, *s.* क्षमा, प्रार्थना ;
Apparent, *a.* व्यक्त, स्पष्ट ;
Apparel, *s.* वेशः-षः, वस्त्र ;
Appear, *v.i.* उदगम् 1P. प्रकाश् 1A.
Apple, *s.* आतावृक्षः,-फल.
Apprentice, *s.* शिष्य, अन्तेवा-सिन् *m.*
Approach, *v.t.* उपगम् 1P, उपसृ 1P.

Archer, *s.* धनुर्धरः,
Arduous, *a.* दुष्कर,
Argue, *v.i.* विवद् 1A. तर्क् 10.
Arise, *v.i.* उद्गम् 1P, उत्था 1P.
Arithmetic, *s.* अंकविद्या-गणितं
Arm, *s.* बाहुः, भुजः,
Army, *s.* सेना, बलं,
Arrange, *v.t.* रच् 10.
Arrogance, *s.* दर्पः, अभिमानः,
Arrow, *s.* शरः, बाणः,
Art, *s.* शिल्पं, कला,
Ascertain, *v.t.* उपलभ् 1A. निरूप् 10.
Ascetic, *s.* यतिः, तापसः, मुनिः, योगिन् *m.* सन्न्यासिन् *m.*
Ashes, *s.* पांशुः, भूति *f.*
Ask, *v.t.* प्रच्छ् 6P.
Asleep, *a.* सुप्त, निद्रित,
Aspire, *v.t.* अभिलष् 1P. स्पृह् 10 (with dat).
Ass, *s.* गर्दभः, खरः,
Assemble, *v.i.* संमिल् 6P.
Assign, *v.t.* निर्दिश् 6P.
Assistant, *s.* सहायः,
Assurance, *s.* विश्वासः, प्रत्ययः
Astrology, *s.* ज्योतिषं, नक्षत्रविद्या,
Atheist, *s.* नास्तिकः,
Atom, परमाणुः, लवः
Attack, *v. t.* आ-पत् 1 A ; अवस्कन्द् 1P.
Attain, *v.* अधिगम् 1P. लभ् 1A.

Attempt, *v.t.* उद्यम् 1P, प्रयत् 1A.

Auspice, *s.* शकुनं,

Auspicious, *a.* शिव, मङ्गल.

Authority, *s.* प्रभावः, शक्ति *f.* अधिकारः,

Avocation, *s.* व्यापारः, वृत्ति *f.*

Avoid, *v.t.* परिहृ 1P ; त्यज 1P.

Await, *v.t.* उद् दृश् (= उत्पश्य) 1P, प्रतिपाल 10.

Awe, *s.* भयं, त्रासः,

Axe, *s.* परशुः, कुठारः.

B

Bad, *a.* निन्दित, अशुभ, निर्गुण.

Bake, *v.t.* पच् 1.P.

Balance, *s.* तुला.

Ball, कन्दुकः

Bamboo, *s.* वंशः, वेणुः

Band, *s.* बंधः, पाशः

Bank, *s.* तीर, तटं.

Banner, *s.* ध्वजः, पताका.

Bard, *s.* बंदिन् , वैतालिकः

Bare, *a.* शून्य.

Bark, *s.* त्वच् *f.* वल्कलः-लं.

Base. *a.* अनार्य, दुष्ट, नीच.

Basket, *s.* पेटकः, मँजूषा.

Bathe, *v. t.* विगाह् 1A., मस्ज् 6P. (loc.).

Bazar, *s.* विपनी.

Be, *v. i.* भू 1 P, वृत् 1A. विद् 4A. अस् 2P.

Beak, *s.* चंचू *f.*

Bear, *v.t.* वह् 1P. नी 1P.

Beard, श्मश्रु *n.*

Beast, *s.* पशुः, मृगः. जन्तुः

Beat, *v. t.* प्रहृ 1 P. तुद् 6P. तड् 10.

Beatitude, *s.* मोक्षः, मुक्ति *f.* अपवर्गः.

Beauty, *s.* सौन्दर्यं, लावण्यं, शोभा,

Beautify, *f.* भूष् 10 P.

Because, *conj.* यतः, यत्,

Become, *v.i.* भू 1P. संपद् 4 A.

Bed, *s.* शय्या, शयनं.

Bee, *s.* अलिः, भ्रमरः, द्विरेफः,

Befall, *v t.* आपत् 1P.

Before, प्राक्, पूर्वं, (with Abl.).

Beg, *v.i.* भिक्ष् 1A, याच् 1A.

Beget, *v.t.* सृज् 6P.

Begin, *v.t.* आरभ् 1 A.

Behave, आचर् 1P. व्यवहृ 1P;

Behaviour, *s.* आचारः, व्यवहारः

Behind, *prep*, पश्चात् (with Gen)

Behold, *v.t.* दृश् 2P. ईक्ष् 1A.

Behove, *v.t.* अर्ह्.

Bell, *s.* घंटा.

Belly, *s.* उदर, जठर.

Beloved, *a.* प्रिय, वल्लभ.

Brave, *s.* शूरंमन्यः, *a.* वीर, शूर, धीर.
Bravo, *Interj.* साधु.
Break, *v.t.* खड् 10.
Breast, *s.* स्तनः, पयोधरः.
Breeze, *s.* मन्दानिलः.
Bribe, *s.* उत्कोचः
Brick, *s.* इष्टका.
Bride, *s.* वधूः, नवोढ़ा..
Bridge, *s.* सेतुः
Bridle, *s.* वल्गा, रश्मिः
Brief, *a.* स्वल्प, अचिर, क्षणिक.
Bright, *a.* उज्ज्वल, भासुर, निर्मल.
Bring, *v.t.* आनी 1 P, आहृ 1 P, आवह् 1P.
Brink, *s.* तीरं, तटः-टं.
Brisk, *a.* चपल, तीव्र.
Broad, *a.* विस्तीर्ण, विशाल.
Broom, *s.* संमार्जनी.
Brown, *a.* कपिल, पिंगल.
Brush, *s.* तूलिका, शलाका,
Bud, *s.* कलिका, अंकुरः
Buffalo, *s.* महिषः; महिषी, *f.*
Buffoon, *s.* विदूषकः.
Bull, *s.* वृषः, वृषभः.
Burden, *s.* भारः, भरः, धुर् *f.*
Burn, *v.t.* दह् 1P, उष 1P.
Bury, *v. t.* निखन् 1P; निक्षिप 6P.
But, *Conj.* तु, पुनः.
Byre, *s.* गोष्ठं, गोशाला.

C

Cad, *s.* ग्राम्यजनः, असभ्यः
Calamity, *s.* दुःखं, संकटं, विपद् *f.* आपद् *f.*
Calculate, *v.t.* गण् 10.
Calf, *s.* वत्सः.
Call, *v.t.* आ-ह्वे 1P.
Calm, *a.* शान्त, निश्चल, प्रसन्न.
Camp, *s.* शिबिरं, निवेशः
Cane, *s.* वेत्रः, वानीरः.
Canto, *s.* सर्गः, परिच्छेदः.
Cap, *s.* शिरस्कं.
Capable, *a.* समर्थ, योग्य.
Captivate, *v.t.* हृ 1P.
Care, *s.* चिन्ता, प्रयत्नः.
Carry, *v.t.* नी 1P, हृ 1P; वह 1P.
Cart, *s.* शकटः-टं.
Cast, *v.t.* अस् 4P. क्षिप् 6P.
Caste, *s.* वर्णः ; जाति *f.*
Castle, दुर्गं, कोटः
Cat, *s.* मार्जारः, विडालः.
Cause, *s.* कारणं, हेतुः.
Cave, cavern *s.* गुहा, कंदरः.
Cease, *v.i.* विरम् 1P, निवृत् 1A.
Celebrate, प्रशंस्, 1P, प्रथ् 10.
Celibacy, *s.* अविवाहः.

Censure, *v.t.* निंद् 1P., गर्ह 1, 10 A.
Centre, मध्य:, केन्द्रं.
Certain, *a.* निश्चित.
Challenge, *v.t.* आ-ह्वे 1A ; प्रत्यर्थ् 10 A.
Chamber, *s.* कोष्ठः, शाला
-lain, *s.* कंचुकिन्.
Champion, *s.* योधः, वीरः.
Change, *s.* परिवर्तनं.
Chant, *v.t.* गै 1P, पठ् 1P.
Chapter, *s.* अध्याय: परिच्छेद.
Character, *s.* स्वभावः, शीलं.
Chariot, *s.* रथः, स्यन्दन:
-eer, *s.* सारथिः, सूतः.
Charity, *s.* दानं, दीनवत्सलता.
Chase, *v.t.* अनु-गम्, अनुधाव् 1P.
Chaste, *a.* (*woman*) सती, पतिव्रता.
Cheat, *v.t.* विप्रलभ् 1A, वंच् 10
s. वंचकः, धूर्तः.
Cheek, *s.* गण्डः, गल्लः.
Chess, *s.* चतुरंग
Child, *s.* पुत्रः, वत्सः, दारक:
Citizen, *s.* पौरः, पुरवासिन् *m.*
City, *s.* पुरं, नगरं.
Clasp, *v.t.* आलिंग् 1P, परिष्वज् 1A.
Class, *s.* श्रेणि-णी,
Claw, *s.* नखः—खं.
Clever, *a.* चतुर, दक्ष.
Cling, *v.i.* संज् 1A, सज्ज् 1U.
Cloth, *s.* अंबरं, वस्त्रं
Cloud, *s.* घनः, मेघः,
Cock, *s.* कुक्कुरः, शिखिन् *m.*
Cold, *a.* शीत, हिम.
Collect, *v.t.* समानी-समाहृ 1P.
College, *s.* विद्यालय:
Colour, *s.* वर्णः, रागः.
Come, *v.i.* आगम् 1P, आव्रज् 1P.
Comfort, *v.t.* सांत्व्.
Command, *v.t.* आदिश्.
s. आदेशः,
-er सेनापतिः,
Common, *a.* साधारण, सामान्य.
Companion, *s.* सहचरः, मित्रं.
Compassion, दया, कृपा.
Compose, *v. t.* (books), प्रणी 1P, विरच् 10.
Conch, *s.* शंख:
Concise, *a.* संक्षिप्त.
Condemn, *v.t.* दंड् 10.
Condition, *s.* दशा, अवस्था.
Conduct, *v. t.* आचर् 1P.
s. आचारः
Confidence, *s.* विश्वासः, श्रद्धा.
Confluence, *s.* संगमः,
Confusion, *s.* संभ्रमः मोहः

Conquer, *v.t.* जि 1P, विजि 1A -er *s.* जेतृ.

Consent, *v.i.* अनुमन् 4A.

Consider, *v. t*, विमृश् 6P; विचिंत् 10.

Consult, *v.t.* संवद् 1P. समंत्र 10A.

Contact, *s.* स्पर्शः, संयोगः

Contemplate, *v.t.* ध्यै 1P, चित् 10. ·ion ध्यान

Control, *v t.* यम् 1P.

Converse, *v.i.* सं-आ-लप् 1P.

Cook, *v.t.* पच् 1P; *s.* सूदः

Cool, *a.* शीतल.

Corn, *s.* धान्यं, growing *c.* शस्यं.

Corpse, *s.* शवः.

Cost, *s.* मूल्यं.

Costume, *s.* वेशः

Cotton, *s.* कार्पासः

Couch, *s.* पर्यंकः, मंचः,

Counsel, विमर्शः.

Country, *s.* देशः, राष्ट्रं.

Couple, *s.* युग्मं, युगलं.

Courage, *s.* धैर्यं, विक्रमः.

Court, *s.* राजसभा, चत्वरः-रं.

Courtezan, *s.* वेश्या, पराण्यस्त्री.

Covet, *v.t.* लुभ 4, गृध्र 4P. -ousness, *s.* लोभः, तृष्णा.

Cow, *s.* धेनु *f.*

Coward, *s.* भीरुः, कातरः,

Crab, *s.* कुलीरः, कर्कटः,

Crane, *s.* बकः, सारसः

Crave, *v.t.* प्रार्थ 10A.

Create, *v.t.* सृज् 6P. Creation सृष्टि *f.* Creator, *s.* धातृ *m.* स्रष्ट *m.*

Crime, *s.* अपराधः, दोषः

Cross, *v. t.* तृ 1P. अतिक्रम् 1, 4 P.

Crow, *s.* काकः, वायसः

Crowd, *s.* संघः, गणः,

Crown, *s.* मुकुटं.

Cruel, *a.* क्रूर, निष्ठुर,

Cry, *v.i.* विलप् 1P.

Cupid, *s.* कामः, स्मरः, मदनः,

Custom, *s.* आचारः, रीति *f.*

Cut, *v.t.* कृत् 6P, खंड् 10.

D

Dacoit, *s.* दस्यु *m.*

Dairy, *s.* दुग्धशाला.

Dam, *s.* सेतुः,

Dame, *s.* आर्या, स्त्री.

Damp, *a.* आर्द्र.

Dance, *v.i.* नृत् 4P; *s.* नृत्यं.

Danger, *s.* भीति *f.*

Dark, *a.* कृष्ण, नील -ness, *s.* अन्धकारः

Daughter, *s.* दुहितृ *f.* सुता, कन्या.—in-law *s.* वधू *f.*
Day, *s.* दिवसः ; daily, *a.* दैनिक.
Dear, *a.* प्रिय, वल्लभ.
Debate, *s.* विवादः,
Debt, *s.* ऋणं,
Decay, *v.i.* गल् 1P, नश् 4P ; ग्लै 4A.
Deceive, *v.t.* वंच् 10.
Deceit, *s.* छलं, कपट.
Deed, *s.* कार्य, क्रिया.
Deep, *a.* गंभीर, गहन.
Deer, *s.* मृगः हरिणः.
Default, *s.* अपराधः, दोषः.
Defeat, *v.t.* परा-जि 1A.
Defend, *v.t* रक्ष् 1P.
-er *s.* रक्षितृ.
Deformed, *a.* कुरुप.
Degree, *s.* पदं, पदवि-वी.
Deity, *s.* देवता *f.* देवः
Delay, *s.* विलंबः,
Delicate, *a.* मधुर, स्वादु.
Delight, *s.* हर्षः, प्रीति *f.*
-ful, सुखद, रमणीय.
Demand, *v.t.* प्रच्छ् 6P.
Demerit, *s.* दोषः,
Deny, *v.t.* अपलप् 1P. अपवद् 1P.
Depart, *v.i.* निर्गम् 1P. प्रस्था 1A.
Depend, *v.i.* अवलंब् 1A.
-ent, *a.* परवश, परवत्.
Deplore, *v.t.* शुच् 1P. विलप 1P.
Deprive, *v.t.* अपनी 1P, अपहृ 1P.
Derive, *v.t.* अधिगम् 1P. लभ् 1A.
Descend, *v.i.* अवतृ 1P.
Describe, *v.t.* वर्ण् 10, कथ् 10.
Deserve, *v.t.* अर्ह् 1P.
Desire, *v.t.* वांछ् 1P, स्पृह् 10.
Desist, *v.i.* विरम् 1P.
Despair, *s.* निराशता.
Despise, *v.t* परिभू . अवधीर् 10.
Destroy, *v.t.* निषूद् 10.
Destruction *s.* नाशः, क्षयः,
Devotee, *s.* भक्त.
Devotion, *s.* भक्ति *f.*
Devour, *v.t.* खाद् 1P. भक्ष् 10.
Dew, *s.* नीहारः तुषारः,
Die, *v.i.* मृ 6A :
Death, *s.* मरणं, मृत्युः,
Diet, *s.* आहारः, भोजनं.
Difficulty, *s.* संकटं, दुर्गं,
Dig, *v.t.* खन् 1P.
Diligence, *s.* उद्यमः
Dim, *a.* मन्दद्युति, मलिन.
Dinner, *s.* भोजनं.

Dint, *s.* प्रहारः, प्रभावः.
Disciple, *s.* शिष्यः, छात्रः.
Disease, *s.* रोगः, व्याधिः.
Disgrace, *s.* अपमानः.
Disposition, *s.* प्रकृति.
Disregard, *v.t.* अपेक्ष् 1A. अवधीर् 10.
Distress, *s.* दुःखं, शोकः ;
Divide, *v.t.* विभज्.
Divine, *a.* दिव्य.
Do, *v.t.* आचर 1P, अनुष्ठा 1P.
Dog, *s.* कुक्कुरः, सारमेयः
Domestic, *a.* ग्राम्य.
Donor, *s.* दातृ *m.*
Door, *s.* द्वारं.
Doubt, *v.i.* आ-वि-शंक 1A.
Dreadful, *a.* भयंकर, भीम.
Dress, *s.* वेषः, वेशः, वस्त्रं,
Drink, *v.t.* पा 1P, आचम् 1P.
Drop, *s.* बिंदु, कणः.
Dry, *v.i.* शुष् 4P.
Dust, *s.* धूलि-ली *f.* रेणु *m.*
Duty, *s.* धर्मः, कर्तव्यं.
Dwarf, *s.* वामनः.
Dwell, *v.i.* वस् 1P.
Dynasty, *s.* वंशः, कुलं.

E

Each, *a.* सर्व, सकल.
Eager, *a.* उत्सुक, लालस.
Ear, *s.* कर्णः, श्रुति *f.*
Earth, *s.* मही, वसुधा, धरा.
Eat, *v.t.* खाद् 1P. भक्ष् 10.
Educate, *v.t.* विनी 1P.
Effort, *s.* प्रयत्नः, उद्यमः.
Elephant, *s.* कुञ्जरः, गजः, नागः
Eloquent, *a* वागीश.
Emaciated, *a.* कृश, क्षाम.
Embrace, *v.t.* आलिंग् 1P.
Emissary, *s.* दूतः, संदेशहरः.
End, *s.* अंतः, अवधिः.
Endure, *v.t.* सह 1A.
Enemy, *s.* अरिः, अरातिः, शत्रुः रिपुः, वैरिन् *m.* द्विष् *m.*
Energy, *s.* शक्ति, वीर्य.
Enormous, *a.* अतिमात्र, अत्यन्त.
Enough, *a.* प्रचुर, पर्याप्त.
Enter *v.t.* विश् 6P.
Enterprise, *s.* साहस.
Entire, *a.* सकल, समग्र.
Equal, *a.* तुल्य.
Even, *a.* सम ; *adv.* अपि.
Event, *s.* वृत्तान्तः, घटना.
Everywhere, *adv.* सर्वत्र.
Evil, *a.* दुष्ट, निंद्य.
Exaltation, *s.* उन्नति, उत्कर्षः
Examine, *v.t.* परीक्ष् 1A ;
-ation, *s.* परीक्षा.
-er, *s.* परीक्षकः, प्राश्निकः.

Example, *s.* उदाहरणं, दृष्टान्तः.
Excavate, *v.t.* खन् 1P.
Exchange, *v. t.* प्रतिदा (यच्छ्) 1P.
Exertion, *s.* उद्यमः, उद्योगः
Expect, *v.t.* अपेक्ष् 1A.
Experience, *v.t.* अनुभू 1P.
-ed *v.t.* अनुभविन् *m.*
Explore, *v.t.* अन्विष 4P. मृग 10A.
Extol, *v.t.* प्रशंस् 1P, श्लाघ् 1A.
Extreme, *a* परम, अत्यन्त.
Eye, नेत्रं, नयनं.

F

Fable, *s.* कथा, आख्यायिका.
Face, *s.* मुखं, वदनं.
Fact, *s.* सत्यं, तत्वं.
Fade, *v.i.* म्लै-ग्लै-निगल 1P.
Faint, *v.i.* मूर्छ् 1P; मुह् 4P.
-ing मूर्छा, मोहः.
Faith, *s.* विश्वासः, श्रद्धा.
Fall, *v.* पत् 1P. स्रंस् 1A, *s.* पातः.
False, *a.* असत्य, अनृत.
-hood, *s.* असत्यं, अनृतं.
Fame, *s.* कीर्ति *f.* यशस् *n.*
Family, *s.* कुलं, वंशः.
Famine, *s.* दुर्भिक्षं, दुष्कालः.
Fan, *s.* व्यजनं.
Far, *a*, दूर, *adv.* दूरं, दूरं.
Fate, *e.* दैवं, भाग्य.
Father, *s.* जनकः, पितृ *m.*
Fatigue, *s.* श्रमः, खेदः.
Fault, *s.* दोषः, छिद्रं.
Favour, *s.* प्रसादः, कृपा.
-able, अनुकूल, प्रसन्न.
-ite, *s.* प्रियः, वल्लभः.
Fear, *s.* भयं, भीतिः.
Feel, *v.t.* अनुभू 1P.
Female, *s.* स्त्री, नारी.
Festival, *s.* उत्सवः, पर्वन् *n.*
Fetch, *v.t.* आहृ—आनी 1P.
Field, *s.* क्षेत्रं, भूमि, *f.*
of battle रणभूमि, समरभूमि.
Fight, *v.i.* युध् 4A. संप्र-हृ 1P.
Fill, *v.t.* पूर् 10.
Fire, *s.* अनलः, अग्निः, शिखिन् *m.*
Firmness, *s.* दृढ़ता. धैर्यं.
First, *a* प्रथम, *a. adv.* पुरा in.
Fish, मीनः, मत्स्यः.
Flatter, *v.t.* अनुनी 1P: कत्थ् 1A.
Flesh, मांसं, आमिषं.
Flow, *v.i.* प्रवह् 1P.
s. प्रवाहः.
Flower, *s.* पुष्पं, कुसुमं.
Fly, *s.* मक्षिका, *v.i.* डी 1, 4A. उत्पत् 1P.

Follow, *v.t.* अनुगम्, अनुसृ 1P.
Food, *s.* भोजनं, आहारः
Fool, *s.* मूर्खः, मूढः,
Foot, *s.* पादः, पदं
Force, *s.* बलं, शक्ति *f.*
Forebode, *v.t.* आ-सूच् 10
Forest, *s.* वनं, अरण्य.
Forget, *v.t.* वि-स्मृ 1P.
Forgive, *v.t.* मृष् 4P. क्षम् 1A
-ness, क्षमा, क्षान्तिः.
Form, *s.* रुपं, आकारः.
Formerly, *adv.* प्राक्, पुरा
Fortune, *s.* दैवं, भाग्यं,
-ate, धन्य, महाभाग.
Forty, *a.* चत्वारिंशत्.
Fragrant, *a.* सुरभि, सुगन्धि.
Fraud, *s.* कपटः, कपटं, छलं.
Friend, *s.* मित्र, व्यस्यः.
-ship, *s.* मित्रता, स्नेहः.
Front, in *adv.* पुरतः ind.
Fructify, *v.t.* फल् 1P.
Fruit, *s.* फलं.
-eater, फलाशिन्.
-less, निष्फल.
Full, *a.* संपूर्ण.
Fume, *s.* धूमः
Future, *a.* भविष्यत्, आगामिन्.

G

Gain, *v.i.* अर्ज् 1P; लभ् 1P.
s. लाभः, प्राप्ति *f.*
Gait, *s.* गति *f.*
Gallant, *a.* सभ्य, दक्षिण.
Game, *s.* क्रीड़ा, केलि *f.*
Garden, *s.* उद्यानं, उपवनं.
Garland, *s.* हारः, माला.
Garment, *s.* वस्त्रं, अम्बरं.
Gate, *s.* द्वारं, प्रतिहारः.
Gather, *v.t* संमोह् 1P. समा-नी 1P.
Gaze, *v.i.* निर्-ईक्ष् 1A.
Gender, *s.* लिंगं
General, *a.* साधारण *s.* सेनाध्यक्षः
-ly, *adv.* प्रायः.
Get, *v.t.* लभ् 1A.
-up, *v.i.* उत्-स्था 1P.
प्रबुध् 4P.
Girl, *s.* बाला, कुमारी.
Give, *v.t.* दा (यच्छ्) 1P.
-er, दातृ; -ing दानं.
Glad, *a.* प्रसन्न.
Glean, *v.t.* उञ्छ् 6P. शिल् 6P.
Glory, *s.* कीर्ति *f.* यशस् *m.*
Glossary, *s.* कोशः-षः
Glow, *s.* तापः, आतपः.
Go, *v.i.* गम् (गच्छ्), व्रज्-सृ 1P.
-together, *v.* संगम्.
Goat, *s.* अजः, छागः.
God, *s.* देवः, सुरः,
of death, यमः,
of love, मदनः.

Goddess, *f.* देवी.
Gold, *s.* कनकं, काञ्चनं
-smith, सुवर्णकारः.
Good, *a.* भद्र, साधु, शुभ ;
-ness, *s.* सत्त्वं.
Goose, *s.* हंसः.
Grand, *a.* उत्तम, मुख्य ;
-son, *s.* पौत्रः, नप्तृ *m.*
Grass, *s.* तृणं, शस्यं.
Great, *a.* गुरु, विशाल.
-ly *adv.* अत्यन्तं.
Greed, *s.* लोभः.
Ground, *s.* मही, भूमि *f.*
Group, *s.* संघः, गण.
Grow, *v.i.* विकस् 1P प्ररुह् 1P.
Guest, *s.* अभ्यागतः, अतिथिः,
Guilt, *s.* अपराधः,-*y*, *a.* अपराधिन्
Gymnasium, *s.* व्यायाम भूमि.

H

Ha, *interj.* हा, अहो, अयि.
Habit, *s.* शीलं, स्वभावः.
Hail, *interj.* नमः, स्वस्ति.
Hair, *s.* केशः, बालः.
Half, *a.* अर्ध.
Halt, *v.i.* निविश् 6P ; अव-स्था 1A.
Hand, *s.* हस्तः, करः, पाणिः,
-some, *a.* दर्शनीय.
Handy, *a.* दक्ष, कुशल.
Hanker, *v. i.* अभिलष् 1, 4P. वाञ्छ् 1P.
Happen, *v.i.* भू 1P ; घट 1A. आ-पत् 1P.
Happiness, *s.* सुखं, हर्षः.
Hard, *a.* दृढ़.
Harem, *s.* अवरोधः, अन्तःपुरं.
Harm, पीडा, बाधा.
Hasten, *v.i.* त्वर् 1A.
Head, *s.* मस्तकः-कं, शीर्षं.
Health, *s.* कुशलं, अरोगः
Hear, *v.t.* समा-कर्ण 10, निशम् 4P.
Heart, *s.* हृदयं, चित्तं.
Heaven, *s.* स्वर्गः, नाकः
Heavy, *a.* गुरु, भारवत.
Hell, *s.* नरकः.
Helpless, *a.* अनाथ, अशरण.
Hence, *adv.* इतः, अतः.
Herdsman, s. गोपः, आभीरः.
Here, *adv.* अत्र, इह.
Hermit, *s.* यतिः, तापसः.
-age, *s.* आश्रमः,
Hero, *s.* वीरः, शूरः.
High, *s.* उच्च, उन्नत.
History, *s.* इतिहासः
Hold, *v.t.* धृ 1P, 10 अव-लंब् 1A.
Hole, *s.* विवरं, बिलं.

Holy, *a*. पवित्र, पुण्य.
Home, *s*. गृहं, वासः.
Honest, *a*. शुचि, सत्यशील.
Honey, *s*. मधु *n*.
Honour, *v.t.* अर्ज् 1P. पूज् 10.
Hope, *v.t.* आशंसू 1A.
s. आशा.
Horse, *s*. अश्वः, तुरगः.
House, *s*. गृहं, गेहं,
Howl, *v.i.* आक्रंद् 1P.
Human, *a*. मानुष
Hundred, *a*. शतं.
Hunger, *s*. क्षुधा.
Hunter, *s*. व्याधः, लुब्धकः
Husband, *s*. वल्लभः, पतिः, भर्तृ *m*.
-h's brother, देवरः.
-h's sister, ननान्दृ *f*.
-man, कृषीवलः.
Hut, *s*. उटजः—जं.
Hymn, *s*. स्तोत्रं, सूक्तं.

I

I, *pro*. अस्मद्; nom. sing. अहं.
Ice, *s*. हिमं.
Idea, *s*. आशयः, बुद्धि *f*.
Idle, *a*. अलस, निरुद्यम;
Idol, *s*. दैवतं, मूर्ति *f*.
If, *conj*. यदि, चेत्.
Ignorance, *s*. अज्ञानं.
Ill, *a*. दुष्ट, पाप.
Illustrious, *a*. विश्रुत, प्रसिद्ध.
Image, *s*. प्रतिमा, मूर्ति *f*.
Immense, *a*. अत्यन्त.
Immortal, *a*. अमर, अमर्त्य.
Impatient, *a*. व्यग्र, सोत्कण्ठ.
Impure, *a*. अशुद्ध.
Incapable, *a*. अक्षम, असमर्थ.
Incident, *s*. घटना, वृत्तान्तः.
Increase, *v.i.* वृध् 1A.
Indeed, *adv*. नूनं, खलु.
Indicate, *v.t.* सूच् 10.
Industry, *s*. उद्यमः.
Infant, *s*. शिशुः.
Inferior, *a*. ऊन, न्यून.
Influence, *s*. प्रभावः.
Inhabit *v.t.* वस् 1P.
Injure, *v.t.* पीड् 10.
Ink, *s*. मसि-सी *f*.
Innocent, *v*. निरपराध.
Insolent, *a*. दृप्त.
Instance, *s*. उदाहरणं, दृष्टान्तः
Insult, *s*. अवज्ञा, तिरस्कारः.
Intellect, *s*. प्रज्ञा.
Intelligent, *a*. मेधाविन् *m*. प्राज्ञ.
Intolerable, *a*. असह्य, असहनीय.
Intoxication, *s*. मदः.
Invade, *z.t.* अवस्कन्द् 1P.
Invite, *v.t.* निमन्त्र् 10A.
Iron, *s*. लोहः-हं.

Irresolute, *a.* अधीर.
Island, *s.* द्वीपः-पं.
Isolation, *s.* विच्छेदः.

J

Jackal, *s.* शृगालः.
Jewel, *s.* मणिः, रत्नं.
-ler, मणिकारः,-ry, रत्नानि (pl.)
Join, *v.t.* संमिल् 6P.
Journey, *s.* मार्गः यात्रा.
Juice, *s.* रसः.
Jump, *v.i.* स्कन्द् 1P.
Junction, 3 संगमः.
Just, *adv.* समीपं, प्रायः.
Jute, *s.* शणं.

K

Keen, *a.* तीक्ष्ण.
Keep, *v.t.* रक्ष् 1P.
company with, संगम् 1A.
Kick, *s.* पादप्रहारः.
Kill, *v.t.* निषूद् 10.
Kind, *s.* जाति *f.* *a.* दयालु.
-ness, दयालुता, करुणा.
King, *s.* नृपः, नरपतिः.
-dom, राज्यं.
Kiss, *v.t.* चुंब्.
Knave, *s.* धूर्तः, कितवः.
Knee, *s.* जानु *n.*
Knife, *s.* छुरिका.
Knot, *s.* ग्रन्थिः, बंधनं.
Know, *v.t.* बुध् 1P. अवगम् 1P.
-ledge, ज्ञानं.
Known, ज्ञात.

L

Labour, *s.* प्रयासः, परिश्रमः,
Lady, *s.* भार्या, वनिता.
Lake, *s.* तड़ागः, सरोवरः.
Lame, *a.* खंज, पंगु.
Lament, *v.i.* विलप् 1P.
Lamp, *s.* दीपकः.
Land, *s.* स्थलं.
Language, *s.* भाषा.
Lap, *s.* उत्संगः अंकः.
Large, *a.* विशाल.
Lass, *s.* कन्या, बाला.
Laugh, *v.i.* हस् 1P.
Law, *s.* धर्मः, स्मृति *f.*
Lead, *v.t.* नी 1P ; -er, नेतृ *m.*
Leaf, *s.* पत्रं, पर्णं.
Lean, *a.* कृश.
Learn, *v.t.* पठ् 1P, शिक्ष् 1A.
-ed, *a.* शिक्षित.
-ning, *s.* विद्या.
Leave, *v.i.* त्यज् 1P, मुच (मुञ्) 6P.
Less, *a.* न्यून.
Lesson, *a.* पाठ, उपदेशः.
Lest, *conj.* अन्यथा.
Letter, *s.* अक्षरं, पत्रं.

Lie, s. असत्यं.
Life, s. जीवनं.
Light, s. प्रभा, कान्ति *f*.
Like, *a*, तुल्य, सम.
Limb, s. अङ्ग, गात्रं.
Limit, s. अवधिः, मर्यादा.
Lion, s. सिंहः.
Lip, s. ओष्ठः.
Listen, *v.i.* आ-कर्ण् 10.
Little, *a*, अल्प, लघु.
Live, वस् 1P, जीव् 1P.
Livelihood, s. जीविका.
Load, s. भारः.
Lock, s. तालः, तालकं.
Long, s. दीर्घ, गुरु.
Longing, s. उत्कण्ठा.
Look (at), *v.i.* दृश् (पश्य्) 1P.
अव-लोक् 10.
Lord, s. ईशः, प्रभुः, पतिः.
Lotus, s. पद्मं, कमलं.
Loud, *a*. उच्च.
Love, s. स्नेहः, वात्सल्यं, प्रीति.
Loyal, *a*. भक्त, अनुरक्त.
Luck, s. दैवं, भाग्यं.
Lust, s. कामः, मदनः.
Lute, s. वीणा.

M

Mace, s. गदा, दण्डः.
Machine, s. उपकरणं
Mad, *a*. उन्मत्त.
Made, P.P. कृत, निर्मित.
Maid, s. कन्या, कुमारी.
Maidservant, s. दासी.
Maintain, *v.t.*, धृ, 1P, 20.
Majesty, s. ऐश्वर्यं.
Male, s. पुरुषः, नरः.
Malice, s. द्वेषः, वैरं.
Man, s. मनुष्यः, मनुजः, नरः.
Mango, s. आम्रं, सहकारः.
Manner, s. प्रकारः, रीतिं *f*.
Mansion, s. हर्म्यं.
Many, *a*. बहु, अनेक.
Mare, s. वडवा, अश्वा.
Mark, s. लक्षणं, चिह्नं.
Marry, *v.t.* उद्वह, 1P ; परिणी.
1P ; उप-यम् 1A,.
Marriage, विवाह, उद्वाहः.
Master, s. ईश्वरः नाथः, भर्तृ, *m*.
Match, s. समः, समानः,
Mate, सहायः, *f*. सहचरी.
Mathematics, s. गणितं.
Meal, s. भोजनं, आहारः.
Mean, s. मध्य नीच.
Meat, s. मांसं, मांसाहारः.
Medicine, s. औषधं, अगदः.
Meditate, *v.i.* चिन्त् 10.
-tion, s. ध्यानं.
Memory, s. स्मृति.

Mendicant, *s.* याचकः, भिक्षुः.
Menial, *s.* भृत्यः, किंकरः.
Mention, *v.t.* कथ् 10.
Mercy, *s.* दया, करुणा.
Merit, *s.*गुणः, विशेषः,
-orious, गुणिन्
Message, *s.* संन्देशः.
Messenger, *s.* संदेशहरः.
Milk, *s.* दुग्धं, क्षीरं.
Mind, *s.* चित्तं, मानसं.
Minister, सचिवः, अमात्यः,
Mischief, *s.* अपकारः.
Miser, *s.* कृपणः.
Misfortune, *s.* दुर्भाग्यं.
Mistake, *s.* भ्रमः, भ्रान्ति *f.*
Mistress, *s.* अध्यापिका.
Model, *s.* आदर्शः.
Modesty, *s.* विनयः.
Monday, *s.* सोमवारः
Money, *s.* धनं, अर्थः, वित्तं.
Monkey, *s.* वानरः, कपिः.
Month, *s.* मासः.
Moon, *s.* चन्द्रः, चन्द्रमस् *m.*
-light. *s.* कौमुदी, ज्योत्स्ना.
Morning, *s.* उषा, प्रातर् ind.
Mortal, *s.* मर्त्यः.
Mother, *s.* जननी, मातृ *f.*
-in-law, *s.* श्वश्रू *f.*
Mount, *v.t.* आरुह् 1P.
Mountain, *s.* शैलः, गिरिः.
Mouth, *s.* मुखं वदनं.
Move, *v.i.* चल-सृ 1P.
Much, *a.* बहु.
Mud, *s.* पंकः-कं.
Multitude, *s.* गणः, संघातः.
Murder, *s.* वधः, हत्या.
Music, *s.* गीतं.
Mute, *a.* मूक.
Mutual, *a.* परस्परं, अन्योन्यं.
-ly. *adv.* परस्परं, अन्योन्यं.
Mystery, *s.* रहस्यं.

N

Nail, *s.* नखः, नखं. कररुहः.
Naked, *a.* नग्न.
Name, *s.* नामधेयं, नामन् *n.*
Narrate, *v.t.* वर्ण् 10, कथ् 10.
Nation, *s.* जनपदः, देशः.
Native, *a.* देशज, देशीय.
Nature, *s.* सृष्टि, प्रकृति *f.*
-al, *a*: प्राकृतिक.
Nay, *adv.* न, नहि.
Near, *prep.* समीपं-पे (with gen.).
Neat, *a.* शुद्ध.
-ness, *s.* शुद्धता.
Neck, *s.* गलः, कण्ठः.
Needle, *s.* सूचि-ची *f.*
Neglect, *v.t.* विस्मृ 1P., उपेक्ष् 1A.
Neighbour, *s.* प्रतिवासिन् *m.*

Nest, s. नीडः-डं.
Net, s. जालं, पाशः.
Neuter, *a*. नपुंसक.
Never, *adv*. न कदाचित्.
Nevertheless, *conj*. तथापि, किंतु.
New, *a*. नव, नवीन.
News, s. उदन्तः, समाचारः.
Next, *a*. आगामिन्.
Nice, *a*. ललित, मनोहर.
Niece, s. भ्रातृ-कन्या.
Niggard, s. कृपणः.
Night, s. रात्री-त्रि *f*. निशा.
Nightingale, s बुल्बुलः, प्रियगीतः.
Nimble, *a*. चपल.
Ninth, *a*. नवम.
No, *adv*. न, नहि.
Noble, *a*. कुलीन, आर्य.
Noise, s. ध्वनिः, शब्दः.
Nonsense, s. प्रलापः, जल्पितं.
North, s. उत्तरा, उदीची.
Nose, s. नासा, नासिका.
Not, *adv*. न, नो, नहि.
Notice, *v.t*. लक्ष् 10. निर्वर्ण् 10.
Notion, s. मतिः, बुद्धि *f*.
Nourish, *v.t*. पुष् 4P.
Now, *adv*. अधुना, इदानीं, संप्रति.
Number, वचन, संख्या.
Nurse, s. धात्री.
Nymph, s. अप्सरा, अप्सरस् *f*.

O

O, Oh, *interj*. हे, भोः, अयि.
Oath, s. शपथः.
Obeisance, s. नमस्कारः.
Obey, *v.t*. अनुरुध् 4A.
Object, s. द्रव्य, वस्तु, अभिप्रायः.
Oblation, s. उपहारः, बलिः.
Obscene, *a*. अश्लील.
Observe, *v.t*. दृश् 1P. लक्ष् 10.
Obstacle, s. प्रत्यूहः, विघ्नः.
Obstinate, *a*. अवश्य, दुराग्रह.
Obstruct, *v.t*. वार् 10.
Obtain, *v.t*. अधिगम् 1P, लभ् 1A.
-able, लभ्यः, -ment, s. लाभः.
Occur, *v.i*. उत्पद् 4A.
Ocean, s. समुद्रः, सागरः.
Odour, s. गन्धः, वासः.
Off, *adv*. दूरे, दूरं.
Offence, s. अपराधः, विप्रियं.
Offer, *v.t*. उपनी-उपहृ 1P.
-ing, s. बलिः.
Official, *a*. राजपुरुषः.
Offspring, s. संतानः, प्रजा.
Often, *adv*. अनेकदा.
Oil, s. तैलं.
Old, वृद्ध, स्थविर.
Omen, s. शकुनः-नं.
One, *a*. एक ; once, *adv*. एकदा.

Only, *adv*. केवलं.
Oppress, *v.t.* पीड् 10.
Or, *conj*. वा, अथवा.
Orange, *s*. नारंगः.
Ordain, *v.t.* आदिश् 6P.
Order, *v.t.* आदिश् 6P.
Organ, *s*. इन्द्रियं.
Ornament, *s*. अलंकारः, भूषणं.
Out, *adv*. बहिः (*with abl.*)
Outcome, *s*. फलं, परिणामः.
Oversee, *v.t.* अवेक्ष् 1A.
Owe, *v.t.* धृ 10 (with dat. of creditor).
Owl, *s*. उलूकः.
Own, *a*. स्व, निज, स्वीय.
Ox, *s*. वृषः, वृषभः.

P

Pacify, *v.t.* सांत्व् 10.
Page, *s*. पृष्ठं
Pain, *s*. दुःखं, वेदना.
Pair, *s*. युगं, युगलं.
Palace, *s*. प्रासादः, हर्म्यं,
Palate, *s*. तालु *n*.
Pale, *a*. पांडु, पांडुर.
Palm, *s*. तलः-लं.
Palpitate, *v.i.* स्फुर् 6P. वेप्. 1A.
Paltry, *a*. तुच्छ.
Paper, *s*. पत्रं.
Pardon, *v.t.* मृष् 4P, क्षम् 1A.
s. क्षमा.

Parents, *s*. पितरौ.
Parrot, *s*. शुकः, कीरः.
Part, *s*. भागः, अंशः.
Particle, *s*. लवः.
Passing away, *s*. अत्ययः.
Pastime, *s*. क्रीडा, विहारः.
Pasture, *s*. शाद्वलं.
Path, *s*. मार्गः.
Patient, *a*. सहनशील.
Peace, *s*. शांति *f*. संधिः.
Peacock, *s*. मयूरः, नीलकंठः.
Pearls, *s*. मुक्ता.
Peasant, *s*. कृषकः.
Penance, *s*. तपस् *n*. तपस्या.
People, *s*. जनः, लोकः.
Perfect, *a*. सिद्ध, सकल.
Perforce, *adv*. बलात्, प्रसभं.
Performance, *s*. विधानं.
Perfume, *v.t.* वास् 10.
s. सुगंधः.
Peril, *s*. भयं. शंका.
Perish, *v.i.* नश् 4P.
Permanent, *a*. नित्य.
Permit, *v.t.* अनुमन्.
Perpetual, *a*. नित्य, सतत.
Persistence, *s*. निर्बन्धः, आग्रहः.
Person, *s*. पुरुषः, नरः, जनः.
Persuade, *v.t.* अनु-नी 1P.
Philosophy, *s*. दर्शनं.

Philosopher, *s.* दर्शनज्ञः.
Pigeon, कपोतः.
Pilgrim, यात्रिकः.
Pillar, *s.* स्तंभः.
Pious, *a.* धार्मिक.
Pitcher, *s.* घटः.
Pity, *s.* दया, अनुकम्पा.
Place, *s*, स्थानं, स्थलं.
Plan, *s.* उपायः.
Plant, *s.* लता.
Play, *v.i.* क्रीड् 1P., खेल् 1P.
s. क्रीडा. (Drama) नाटकं.
Please, *v.i.* प्री (प्रीण्)10.
Pleasure, *s.* रति *f.* सुखं.
Plenty, *s.* प्राचुर्यं.-ful प्रचुर.
Plough, *v.t.* कृष् 1P., 6.
Plunge, *v.t.* मस्ज् (मज्ज्) 6P.,
गाह् 1A.
-ed, P.P. निमग्न.
Poet, *s.* कविः, सूरिः.
Poison, *s.* विषं.
Polite, *a.* दक्षिण.
Pollen, *s.* रेणु.
Pond, *s.* तडागः-गं, जलाशयः.
Poor, *a.* निर्धन, दीन.
Poverty, निर्धनता.
Potter, *s.* कुम्भकारः,
Power, *s.* प्रभावः, सामर्थ्यं.
-ful, *a.* समर्थ.

Practise, *v.* आचर् 1P.
Praise, *v t.* प्रशंस् 1P. श्लाघ् 1A.
s. स्तुति *f.*
-worthy, *a.* श्लाघ्य.
Preceptor, *s.* गुरुः, आचार्यः.
Preface, *s.* आमुखं, प्रस्तावना.
Present *s.* उपहारः.
President, *s.* अध्यक्षः.
Press *v.t.* पीड् 10.
Price, *s.* मूल्यं.
Pride, *s.* अभिमानः, अहंकारः.
Priest, *s.* पुरोहितः.
Prince, *s.* राजकुमारः.
Prison, *s.* कारा, कारागृहं.
Prize, *s.* पारितोषिकं.
Proclaim, *v.t.* घुष् 10.
-er : घोषकः.
Produce, *v.* सृज् 6P.
Professor, *s.* अध्यापकः
Profession, *s.* वृत्ति *f.*
Proficient, *a.* प्रवीण.
Progeny, *s.* प्रजा *f.*
Promise, *v.t.* अभ्युपगम् 1P.
s. अभ्युपगमः, प्रतिज्ञा.
Proper, *a.* उचित.
Propitiate, *v.t.* अनुनी 1P.
-tion, *s.* अनुनयः.
Proprietor, *s.* स्वामिन् *m.*
Prose, *s.* गद्यं.

Prosper, *v.i.* समृध् 4P.
-ity, *s.* अभ्युदय:, श्री:, भूति *f.*
-ous, *a.* श्रीमत्.
Protect. *v.t.* रक्ष 1P.
-ion *s.* रक्षा.
-or, *s.* पालक: रक्षितृ *m.*
Prove, *v.t.* निर्दिश् 6P. संलक्ष् 10.
Proverb, *s.* जन प्रवाद:.
Publish, *v.t.* प्रश् 10.
Punish, *v.t.* दण्ड 10.
-ment, *s.* दंड:.
Pupil, *s.* छात्र:, शिष्य:, अन्तेवासिन्.
Pure, *a.* पुराय,
-ity, *s.* पुरायता.
Pursue, *v.i.* अनुसृ 1P.
Pyre, *s.* चिता.

Q

Quack, *s.* कुवैद्य:.
Quadruped, *s.* चतुष्पद:.
Quake, *v.t.* कम्प् 1A.
Quality, *s.* गुण:, धर्म:.
Quantity, *s.* मात्रा, परिमाणं.
Quarrel, *s.* कलह:, कलि:.
Queen, *s.* राज्ञी, महिषी.
Question, *s.* प्रश्न:.
Quick, *a.* शीघ्र ;
-ly. *adv.* द्रुतम्.
Quiet, *s.* शान्त.
Quit, *v.t.* त्यज् 1P.
Quite, *adv.* सर्वथा, निशेषं.
Quiver, *s.* तूणीर:.
v.t. कम्प् 1A, वेप् 1A.

R

Rabbit, *s.* शश:.
Race, *s.* अन्वय:, वंश:.
Rain, *s.* वृष्टि *f.*
Raise, *s.* उत् क्षिप् 6P.
Ramble, *v.i.* परि-अट् 1P.
Rank, *s.* पंक्ति *f.*
Rare, *s.* विरल, दुर्लभ.
Rat, *s.* मूषक:
Reach, *v.t.* उपागम् 1P.
Read, *v.t.* पठ् 1P.
Ready, *a.* सन्नद्ध.
Reason, *s.* कारणं, निमित्तं.
Red, *a.* रक्त.
Rejoice, *v.t.* अभि-नन्द् 1P.
Relate, *v.i.* उद् दिश् 1P.
-ion, *s.* संबन्ध:.
-ive, *s.* बन्धु:, बान्धव:.
Release, *v.t.* मुच् (मुञ्च्) 6P.
Remedy, *s.* उपाय:
Remember, *v.t.* स्मृ 1P.
Remembrance, *s.* स्मृति *f.*
Remove, *v.t.* अपनी 1P.
Repent, *v.t.* अनुतप् 4A.
Reply, *s.* उत्तरं.
v.t. प्रतिभाष् 1A.

Request, *v.t.* याच् ; अभि-अर्थ्
10 A.
s. प्रार्थना.
Reside, *v.i.* वस् 1P.
Residence, *s.* वासः.
Resort to *v.i.* भज् 1.
परि-सेव् 1A.
Respect, *v.t.* अर्च्, 1P पूज् 10.
s. आदरः.
Rest, *v.i.* वि-श्रम् 4P.
Restraint, *s.* संयमः.
Result, *s.* परिणामः.
Relation, *s.* प्रतिक्रिया.
Return, *v.i.* नि-वृत् 1A.
-ed, P.P. निवृत्त.
Revenge, *s.* प्रत्यपकारः, प्रतिकारः.
Revere, *v.t.* पूज् 10.
-ence, *s.* पूजा, आदरः.
Reward, *s.* पारितोषिकं.
Rice, *s.* तण्डुलः, नीवारः.
Rich, *a.* धनिकः, धनिन्.
Rise, *v.i.* उत् स्था 1P.
Rise-up. *v.i.* उत्-पत् 1P.
River, *s.* नदी, सिंधुः.
Road, *s.* मार्गः, रथ्या.
Roar, *v.i.* गर्ज् 1P.
Rogue, *s.* धूर्तः.
Room, *s.* (space). अवकाशः.
Root, *s.* मूलं.
Rope, *s.* गुणः, रज्जु *f.*
Rosary, *s.* अक्षमाला,
Rude, *a.* अविनय.
Ruin, *s.* नाशः.
Rumour, *f.* किंवदंती.
Run, *v.i.* धाव्.
Ryot, *s.* कृषकः.

S

Sacred, *a.* पवित्र.
Sacrifice, *s.* यज्ञः.
Sad, *a.* खिन्न, उदासीन.
Safe, *a.* सुरक्षित.
Sage, *s.* ऋषिः, मुनिः, यतिः.
Sailor, *s.* नाविकः.
Saint, *s.* साधुः.
Sake, *s.* कारणं, निमित्त.
Salary, *s.* वेतनं, मूल्यं.
Salt, *s.* लवणं.
Salute, *v.t.* प्रणम् 1P, वन्द् 1A.
Satisfaction, *s.* संतोषः.
Save, *v.t.* रक्ष् 1P.
Savour, *s.* स्वादः
Say, *v.t.* वद्-गद्-भाष् 1P.
-ing, *s.* वचनं.
Scarcity, दुर्भिक्षा, दुर्लभता.
Scatter, *v.t.* वि-क्षिप् 6P.
Scene, *s.* दृश्यं, रंगभूमिः.
Scent, *s.* गंधः.
Scholar, *s.* शिष्यः, छात्रः.

School, *s.* विद्यालयः.
Scold, *v.t.* अधि-क्षिप् 6P.
Sea, सागरः, अर्णवः.
Search, *v.t.* मृग् 10 A.
Season, *s.* कालः, समयः.
Seat, *s.* आसनं.
See, *v.* ईक्ष् 1A. दृश् (पश्य्) 1P.
Seed, *s.* बीजं.
Seek, *v.t.* अन्विष् 4P; मृग् 10A.
Seem, *v.i.* आभास् 1A.
Seize, *v.t.* धृ 1P; 10.
Seldom, *adv.* क्वचित्.
Self, *a.* आत्मन्, निज.
Send, *v.t.* विसृज्.
Sense, *s.* इन्द्रियं.
Sentence, *s.* वाक्यं.
Separation, *s.* वियोगः.
Serious, *a*, धीर.
Serpent, *s.* भुजंगः, सर्पः.
Serve, *v.t.* सेव् 1A.
-ant, सेवकः, भृत्यः.
Sex, *s.* लिंगं.
Shade, *s.* छाया.
Shake, *v.i.* कम्प् 1A.
Shame, *s.* लज्जा, व्रीडा.
Share, *s.* भागः.
Sharp, *a*, तीक्ष्ण.
Shine, *v.i.* प्रकाश् 1A
Ship, *s.* पोतः.
Shiver, *v.i.* कम्प्-वेप् 1A.
Shore, *s.* कूलं, तटं.
Short, *s.* स्वल्प, लघु.
Soulder, *s.* स्कन्धः.
Shout, *s.* रवः, निनादः.
Show, *s.* दृश्यं, आडंबरः.
Shower, *s.* वृष्टि *f.*
Sickness, *s.* रोगः, व्याधिः.
Sight, *s.* दर्शनं.
Silence, *s.* मौनं.
Silly, *a.* मूर्ख, मूढ.
Simple, *a.* सरल.
Sin, *s.* पापं.
-ful, *a.* पापिन्.
Sing, *v.i.* गै: 1P; (of birds), कूज 1P.
Sink, *v.i.* निमस्ज् 6P.
Sister, *s.* भगिनी, स्वसृ *f.*
Sit, *v.t.* उपविश् 6P.
Skill, *s.* कौशलं.
Sky, *s.* अंबरं, आकाशं.
Slave, *s.* दासः.
Slayer *s.* हंतृ *m.*
Slender, *a.* कृश, क्षीण.
Slow, *a.* मन्द.
-ly, *adv.* शनैः.
Smile. *v.i.* स्मि 1A.
Smoke, *s.* धूमः.
Snake, *s.* सर्पः,

Snow, *s.* हिम.
Soft, *a.* मृदु.
Solicit, *v.* अभ्यर्थ् 10 A.
Son, *s.* पुत्र, तनय.
-in-law, *s.* जामातृ *m.*
Soon, *adv.* आशु, सद्यः.
Sorrow, *s.* शोकः.
Sorry, *a.* दुःखित.
Soul, *s.* आत्मन् *m.*
Source, *s.* प्रभवः.
South, *s.* दक्षिणा.
Speak, *v.t.* वद् 1P; भाष् 1A;
-er, *s.* वक्तृ *m.*
Speech, *s.* वाच्, वाणी.
Speed, s. जव *m.*
Splendid, *a.* भासुर.
Splendour, *s.* प्रभा.
Sport, *s.* क्रीडा.
v.i. क्रीड्.
Spread, *v.t.* प्रसृ 1P.
Spring, *s.* वसन्तः.
Sprinkle, *v.t.* सिच् 6.
Stain, *s.* कलंकः.
Stand, *v.* स्था 1P.
Star, *s.* तारकं, तारा, नक्षत्रं.
Starvation, *s.* अनाहारः.
Stay, *v.i.* वस्, स्था 1P.
Steady, *a.* स्थिर.
Steal, *v.t.* चुर् 10.
Step, *s.* पदं.
Stone, *s.* शिला, अश्मन् *m.* दृशद् *f.*
Store, *v.t.* संभृ 1P. ; *s.* संभारः.
Story, *s*, कथा, आख्यानं.
Street, *s.* रथ्या *f.*
Strife, *s.* कलिः, कलहं.
Strike, *v.t.* प्रहृ 1.
Strive, *v.i.* यत् 1A.
Strong, *a.* सबल.
Strength, *s.* वीर्यं.
Study, *v.t.* शिक्ष् 1A ;
s. अध्ययनम्.
Student, *s.* छात्रः, शिष्यः.
Subjects, *s.* प्रजा *f.*
Sublime, *a.* उन्नत.
Submit, *v.i.* प्रणम् 1P ; वशं गम् 1P.
Submission, *s.* प्रणति *f.*
Success, *s.* सिद्धि *f.* जयः.
Suddenly, *adv.* सहसा.
Summer, *s.* ग्रीष्मः.
Sun. *s.* सूर्य, रवि, भानुः *m.*
-shine, *s.* आतपः.
Superior, *a.* श्रेष्ठ.
Suppliant, *s.* याचकः, अर्थिन्.
Sure, *a.* निश्चित.
Suspect, *v.t.* शंक् 1A.
Suspicion, *s.* शंका.
Swallow, *v.t.* ग्रस् 1A.

Swarm, *s.* समूहः, गणः.
Sweet, *a*, मधुर.
-meat, *s.* मोदकः.
-ness, *s.* माधुर्यं.
Swing, *s.* दोला, हिंदोलः.
Swoon, *s.* मूर्च्छा.
Sword, *s.* कृपाणः, असिः.
Syllable, *s.* अक्षरं.
Sympathy, *s.* सहानुभावः.
System, पद्धति *f.* रीति *f.*

T

Table, *s.* फलकः, मंचः.
Tail, *s.* पुच्छः, लांगूलं.
Take, (away) *v.t.* अपहृ 1P. अपनी 1P.
Tale, *s.* कथा, आख्यायिका.
Talent, *s.* मति *f.* बुद्धि *f.*
-ed *a.* मेधाविन्.
Talk, *v.i.* सभाष्, 1A. संलप्, 1P.
Tall, *a.* उच्च, तुग.
Tank, *s.* जलाशयः.
Task, *s.* कार्यं.
Taste, *s.* स्वादः.
Tax, *s.* करः.
Teach, *v.t.* उपदिश् 6P.
-er, *s.* अध्यापकः.
-ing, *s.* अध्यापनं.
Tear, *s.* अश्रु *n.*
Tell, *v.t.* कथ् 10.
Temple, *s.* देवालयः
Tender, *a.* सुकुमार, कोमल.
Tense, *s.* कालः.
Terror, *s.* भयं, शंका.
Test, *v.t.* विमृश 6P, परीक्ष् 1A.
Thankful, *a.* कृतज्ञ.
Theft, *s.* चौर्यं.
Then, *adv.* तदा, तदानीं.
There, *adv.* तत्र.
Thin, *a.* सूक्ष्म, क्षीण.
Thing, *s.* वस्तु *n.*
Think, *v.* चिंत् 10, विमृश् 6P.
Thirst, *s.* पिपासा, तृषा.
Thorn, *s.* कंटकः, शल्यं.
Thou, *pron.* त्वं.
Thousand, *a. s.* सहस्रं.
Throat, *s.* गलः, कण्ठः.
Throb, *v.t.* स्फुर् 6P, वेप् 1A.
Throne, *s.* सिंहासनं.
Throw, *v.t.* प्रक्षिप् 6P, अस् 4P.
Thumb, *s.* अंगुष्ठः.
Thursday, *s.* गुरुवासरः.
Thus, *adv.* एवं, इति.
Tiger, *s.* व्याघ्रः.
-ess, *s.* व्याघ्री.
Time, *s.* कालः, समयः.
Timid, *a.* भीरु, कातरः.

To day, *adv.* अद्य.
To-morrow, *adv.* श्वः.
Tone, *s.* स्वरः.
Tongue, *s.* जिह्वा.
Too, *adv.* अपि.
Tooth, *s.* दन्तः.
Top, *s.* शिखरं, सानु.
Torment, *v.t.* पीड् 10.
Tortoise, *s.* कूर्मः, कच्छपः.
Touch, *v.t.* स्पृश् 6P.
s. स्पर्शः.
Tranquil, *a.* शान्त.
Transformation, *s.* विकारः.
Transgress, *v.t.* लंघ् 1A.
Travel, *v.i.* परि-भ्रम् 1, 4P.
Treachery, *s.* विश्वासघातः.
Treasure, *s.* कोषः.
Tremble, *v.t.* स्फुर् 6P ; कंप् 1A.
Trick, *s.* छलं.
Triumph, *v.t.* वि-जि 1A.
Trouble, *s.* क्लेशः.
True, *a.* सत्य, यथार्थ.
Truth, सत्यं.
Turban, *s.* उष्णीषः.
Tutor, *s.* गुरुः, शिक्षः.
Twin, *a. s.* यमज.

U

Ugly, *a.* कुरुपः.
Umbrella, *s.* छत्रं.
Uncertainty, अनिश्चयः.
Uncle, *s.* maternal, *s.* मातुलः
paternal पितृव्य.
Understand, *v.t.*, बुध् 1P.
Undertake, *v.t.* आरभ् 1A.
Unfortunate, *a.* अधन्य.
Unhappy, *a.* अधन्य. मंदभाग्य.
Unique, *a.* अपूर्व.
Universe, *s.* विश्वं.
University, *s.* विद्यालय-मंडलं.
Unkind, *a.* क्रूर.
Unless, *conj.* न चेत, यदि न.
Unrest, *s.* चिंता, क्षोभः.
Unworthy, अयोग्य, निर्गुण.
Upright, *a*, उन्नत.
Uproar, कोलाहलः.
Urban, *a.* पौर.
Usual, *a.* साधारण.
Utility, *s.* उपयोगः.
Utmost, *a*, परम.
Utterly, *adv.* सर्वथा.

V

Vacant, *a.* शून्य.
Vain, *a.* व्यर्थ.
Valiant, *a.* शूर, वीर.
Valour, *s.* विक्रमः.
Value, *s.* मूल्यं.
Vanish, *v.i.* विनश् 4P.
Variegated, *a.* शबल.
Various, *a.* विविध.

Venerable, *a.* पूज्य.
Vengeance, *s.* प्रतिहिंसा.
Verily, *adv.* किल.
Verse, *s.* कविता, पद्यं.
Very, *adv.* अतीव.
Vice, *s.* पापं.
Victory, *s.* विजयः.
Vigour, *s.* वीर्यं, बलं.
Village, *s.* ग्रामः.
-er, *m.* ग्रामीणः.
Villain, *s.* चांडालः, खलः.
Violent, *a.* प्रचंड.
Virgin, *s.* कुमारी.
Virtue, *s.* धर्मः, पुण्यं.
-ous, *a.* पुण्यवत्.
Visible, *a.* प्रत्यक्ष.
Voice, *s.* स्वरः, शब्दः.
Vote, *s.* सम्मति *f.*
Vow, *s.* व्रतं, प्रतिज्ञा.
Vulture, *s.* गृध्रः.

W

Wade, *v.i.* तॄ 1P.
Wages, *s.* वेतनं.
Waist, *s.* मध्यं-यः.
Wait, *v.i.* स्था 1P ; (for) प्रतीक्ष 1A.
(upon), परिचर् 1P ; सेव् 1A.
Walk, *v.i.* चर् 1P.
Wallow, *v.i.* लुठ् 6P.
Wander, *v.i.* परि-भ्रम् 1, 3P.
Want, *v.* आकांक्ष 1P.
War, *s.* विग्रहः, संग्रामः.
Warm, *a.* उष्ण.
Warrior, *s.* वीरः.
Wash, *v.t.* प्र-क्षल् 10.
Waste *v.t.* क्षि 1P.
v.i. विनश् 4P.
Watchful, *a.* सावधान.
Water, *s.* जलं, उदकं.
Way, *s.* मार्गः.
(manner), प्रकारः, रीति *f.*
Weak, *a.* दुर्बल.
Wealth, धनं, द्रव्यं.
-y, *a.* धनिन्, धनिकः.
Weapon, *s.* शस्त्रं.
Wear, *v.i.* धृ 10.
Weather, *s.* कालः.
Weigh, *v.t.* तुल् 10.
-t, *s.* भारः, तोलः.
Welfare, *s.* कल्याणं.
Well, *a.* स्वस्थ ;
s. वापी, कूपः.
Wet, *a.* आर्द्र.
What, *inter. pro.* किं.
inter. कथं.
Wheat, *s.* गोधूमः.
Wheel, *s.* चक्रं.
When, *inter. adv.* कदा, *rel. adv.* यदा.

Whence, *inter. adv.* कुतः.
rel. adv. यतः.
Where, *inter. adv.* कुत्र.
rol. adv, यत्र.
Which, *inter. pron.* किम्.
rel. pron. यत्.
White, श्वेत.
Who, *inter. pron.* किं.
rel. pron. यत्.
Whole, *a.* सकल, अखिल.
Wholesome, *a.* पथ्य.
Why, *adv.* किं, कुतः, कस्मात्.
Wicked, *a.* दुष्ट, शठ.
Wide, *a.* विशाल, विस्तीर्ण.
Widow, *s.* विधवा.
Wife, *s.* भार्या, जाया, पत्नी.
Wild, *a.* वन्य.
Wind, *s.* वातः, पवनः.
Wine, *s.* मद्य.
Winter, *s.* हिमागमः, शीतकालः.
Wise, *a.* धीर, धीमत्.
Wish, *v.t.* इष् (इच्छ) 6P.
With, *prep.* सह (with Instr.).
Without, *prep.* विना (with accu., Instr., abl.).
Witness, *s.* साक्षिन्.
Woman, *s.* नारी, ललना.
Wonder, *s.* विस्मयः.
Word, *s.* शब्दः.
Work, *s.* कार्यं, व्यापारः.
World, *s.* विश्वं, जगत्.
Worship, *v.t.* पूज् 10.
s. पूजा.
Wreath, *s.* माला, हारः.
Wretch, *s.* दुर्जातः, दुरात्मन्.
Write, *v.t.* लिख् 6P.
Wrong, *a.* अन्याय्य, अशुद्ध.

Y

Yea, *adv.* वाढं.
Year, *s.* वर्षः, संवत्सरः.
Yearn, *v.i.* स्पृह् 10.
Yesterday, *adv.* ह्यः.
Yet, *conj.* तथापि.
Yoke, *s.* युगः.
You, *pron.* यूयं.
Your, *a.* त्वदीय.
Young, *a.* तरुण.
Youth, *s.* यौवनं.
Younger, *s.* कनीयस्.

Z

Zenana, *s.* अन्तःपुरं, अवरोधः.
Zenith, *s.* खमध्यं.
Zero, *s.* शून्यं.
Zigzag, *a.* वक्र.
Zone, *s.* मेखला, कांची.